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THE WELSH CHURCH.

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BY

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The Welsh Church.

CHAPTER I.

Earliest Ancestors.

THE aboriginal ancestors of the Welsh people were a tribe dwelling in Central Asia. They departed from there, in two successive companies, until, finally, their descendants reached Europe. In time, they came to be known respectively as Iberians and Celts. The Iberians, the most ancient European nation, driven towards the West, formed the basis of the population of Italy, Gaul, Spain, and Britain. The Celts, at the time of Tarquinius, fifth king of Rome, B.C. 496–576, came, under Bellovesus, to Upper Italy, and large numbers of them spread over several countries of Europe. The Iberians settled in Britain in the prehistoric age, so that there is no written record of them. But antiquarians have gleaned copious information regarding their personal, domestic, social, and religious peculiarities, from the buried remains which they left behind. The Celts, who had long been masters of the Continent, at last crossed the sea, and came to Britain. They became mingled with the Iberian population; then drove them towards the West, until, finally, they blotted them out of existence. Iberians and Celts, having emanated from the same Asiatic source, practised the same religion, with the exception of some corrupt changes introduced by the Celts, caused by their longer stay on the Continent.

CHAPTER II.

Druidism.

THE religion of Ancient Britain was Druidism. The Welsh name of the system is Derwyddiaeth, and is constituted of *derw*=oak, and *gwyddor*=wisdom. The Druids worshipped beneath the Oak, and sacrificed there to the living God, hence their name. In their confession of faith the Druids included the doctrine of one God; the Triads; the moral government of the World; the responsibility of man; the necessity of sacrifice; a future state; and the transmigration of souls. They had no clear conception of the resurrection of the body, but believed that the soul of the wicked man after death went into the body of a beast, to be punished, and that the soul of the good man after death went into a superior body to be rewarded. They believed in the final judgment. In worship, the people assembled within a circle, in the centre of which was a huge stone in the form of an altar for sacrifice. It was also used as a pulpit, from which the officials taught the tribes four times a year in the religion and laws of the country. A horn was sounded to gather the assemblies together. There were three grades of officials, namely, Bards, Ovates, and Druids, with an Archdruid as President over all. He was elected by a majority of votes from their own number, and enjoyed his dignity for life. The Bards wore a mantle of blue as a symbol of peace;

the Ovates wore a mantle of green as a symbol of learning and nature; the Druids wore a mantle of white as a symbol of purity and truth. Druidism was the religion of this country from the earliest times. It was introduced here from the Orient. The original Druidism from the East, as practised by the early Welsh, was corrupted by the pagan errors of the West. The Welsh Druids were not patriarchal in all their beliefs and customs, as some claim, neither were they idolatrous pagans, as others assert. The Druidism of officials and people was in a state of declension. Their manners and morals called loudly for the purifying influences of Divine Revelation. Ultimately, the Gospel came to the Welsh; the Druids became its ministers; and the circles became the sites of the first Christian churches.

CHAPTER III.

Legends.

THERE is a well-known story regarding the relation of Brân the Blessed, the father of Caradog, Prince of Essyllwg, and the introduction of the Gospel into Wales. It is supposed that Caradog was betrayed by the Princes of Wales into the hands of his enemies in the year 52. He was taken prisoner to Rome. His wife, his daughter Gwladys, his two brothers, and his father, were exiled at the same time to the same place. It is said that the Apostle Paul visited Rome in the

year 56, and that in the following year he baptized Brān, Caradog, and others of the Welsh Royal Family. In the year 59, these returned to Wales, when Brān commenced to teach Christianity to the Welsh people. The greater part of this tale is imagination. Another story relates that the Apostle Paul visited Wales in the year 60, and that he preached the Gospel in the Swansea Valley. There is no proof that he ever came to this country at all. The story regarding Aristobulus is not at all probable. His name is seen in Romans xvi. 10. The tale is that Paul, in the year 59, ordained him minister to the Welsh, then in Rome. He is said to be a brother to Barnabas, and father-in-law to Peter, and that he came as a minister to Wales when Brān and Caradog returned home. It is all Romish fancy. There is a story regarding Joseph of Arimathea, Mary Magdalene, Lazarus of Bethany, and his two sisters, Martha and Mary. It is said that they were put to sea in a small boat, without helm or sail to aid their navigation, and that after many hardships they landed safely in the South of France, and that they, in a year after, came to Wales. Ere long, Gwladys, the daughter of Cynfelyn, the King, was converted to the Christian Faith, by the preaching of Joseph of Arimathea. Doubtless, no man would be more surprised to learn this bit of evangelic news than Joseph of Arimathea. The tale is not true. The story regarding Lleurwg has no foundation in fact. An old tradition states that Lleurwg, the Welsh Prince of Gwent and Morganwg, sent a letter, about the year 170, to Elutherius, Bishop of Rome, requesting to be made a Christian, and that

a priest be sent to evangelise his people, with the result, that his requests were granted. The story of Lleurwg was taken from a book about Romish Bishops. The book was not issued until the year 530, when the Church of Rome was steeped in error. There is no historical proof of the conversion of Lleurwg in the period mentioned. It is a monkish myth. The story of Brān the Blessed is a poetical composition, taken from the Welsh Triads. The tale of Aristobulus, or Arwystl Hēn, as the Welsh call him, is a Greek romance. The legend of Joseph of Arimathea was not heard of until Norman times. There is no true record of Lleurwg. All these, and many other stories regarding the coming of the Cross to the Cymry, are nothing but romance and superstition.

CHAPTER IV.

DAWN.

ABOUT the middle of the second century the church of Lyons, Gaul, addressed a letter to the churches of Asia and Phrygia, giving an account of a persecution which it had lately suffered. Some of the members of the churches at Lyons and Vienne, during this persecution, fled to Wales, and brought their religious customs with them. There were numerous Christian settlements in Wales before the end of the Second Century. A close connection existed between the Christians of Asia Minor and the Christians of Gaul.

There was also an equally close connection between the Christians of Gaul and the Christians of Wales. The Christians of Wales worshipped in the same manner as the Christians of Gaul. The Gallic name for Easter is "Paques," which is very similar to the Welsh name "Pasc." The Welsh name "Garawys" for Lent is none other than the Gallic name, "Careme," changed into the language of Wales. Hilary of Poitiers, Remegius of Rheims, and Martin of Tours, were Gallic ministers whose names are recorded in the annals of the Welsh Church. Although many erasures have been made in the register, the names of these, and other eminent Gallic pastors, have been retained. Why? Probably, in order to commemorate the close relationship that formerly existed between Christians in Wales and Christians in Gaul. It is evident that the Christianity of Wales did not originally come from Rome. The only regular intercourse between this country and the rest of the world in the Second Century was through Gaul; and it is likely that the Gospel, in passing from land to land, would come to Gwalia through Gaul. The Church of Rome had nothing whatever to do with the planting of the Church in Wales. The Welsh had received the Evangel in its Apostolic purity, and had their own ministry, worship, and sanctuaries, more than three hundred years before the first messenger of the Pope trod the soil of Cymru.

CHAPTER V.

Tested and True.

IN the Third Century Christians laboured methodically and successfully in Wales. At last all the tribes were brought under the influence of the Cross. The numerous Christian communities formed throughout the land were modelled into an organised Church. These early Welsh Christians were men and women holding distinctive Baptist principles, for none were admitted by them into church fellowship but by personal profession of faith and immersion. The one door of entrance into the Church was believer's baptism. The tenth persecution of Christians under the Roman Emperors began in 303, and was the most terrible of them all. Wales had the honour of adding names to the roll cf martyrdom. Finally there came a stilling of the tempest. When Constantine the Great ascended the throne of Rome, the Christians in Wales had peace. They were eminent for orthodoxy and moral excellence, although often compelled to worship in secret places, and without competent leaders. The heresy of Arianism vexed the churches of Europe, but the Welsh Church remained loyal to the truth. In 383 the power of Rome in this country began to decline. In 410 the Romans were compelled to withdraw all their forces in order to defend their own metropolis. In this period the Welsh Church was corrupted by the heresy of Pelagianism.

An appeal was made in this crisis to the mother church in Gaul for help against the heresy. A Gallic Council was called at Troyce, when it was resolved to send two of the leading ministers of Gaul to champion the faith in Wales. They were Garmon of Auxerre and Bleddyn of Troyce, who arrived in Wales in 429. Pelagianism pervaded the Principality. Among other heresies taught by Morgan, a Welsh monk, was the lawfulness and necessity of infant immersion. The new missionaries, who were able and zealous men, laboured to check the progress of the pedobaptist poison, and many wanderers were reclaimed, and immersed in the various rivers. The ministers travelled through all parts, and aroused much religious enthusiasm, kindling the fire of the Holy Spirit in country and town. Sanctuaries already existing were repaired, new ones were erected in many localities, pastors were multiplied, and the spirit of devotion was renewed. In 449 there were three tribes living near to each other on the shores of the Baltic Sea, and the German Ocean. They were the Jutes, the Saxons, and the Anglians, who spoke the same language. Having heard that the Romans had departed from Wales they came over in response to an invitation from the Welsh to protect them against the Picts. The first to arrive were the Jutes, under Hengist and Horsa. In 28 years after the Saxon prince Ella came here ; and in 495 a second band of Saxons arrived. In 547 a large number of Anglians, under Ida, came, like the others, to stay. These three tribes of German origin were the ancestors of the present English people. They were pagans, and worshipped idols. Their cruel and super-

stitious conduct resulted in awful havoc of our land and religion. They stormed, shattered, stole, and slew as they went. They destroyed churches, devastated homes, and murdered ministers and laymen. Yet, in spite of the terrible loss in land, lives, and liberty, the Welsh retained their religion. They fought the foe for 150 years. The enthusiastic love of Christianity inspired by Garmon a short time before the Saxon invasion, had much to do with the dauntless determination of the Welsh to die for their churches rather than flee and leave them to be defiled and demolished. Although driven into a corner of their country—now known as Wales—and unable to hold communion with the Gallic Church, the Welsh Church did not flinch from the faith. Worship was preserved in all its pristine purity and power.

CHAPTER VI.

Bishop of Caerleon.

WHEN Britain was divided into five Roman provinces, our country was called Britannia Secunda, or Wales. The Romans had built cities in these provinces. The chief city of every province was organised upon the plan of Rome itself. It was governed by similar laws and magistrates, and adorned with superb public buildings. The chief city of Wales was Caerleon-on-Usk. It was renowned. There the army encamped. It was the great fortress of Roman power in Wales. In

the first record extant of bishops in Wales, namely, the history of the Council of Arles, Gaul, 314, a Bishop of Caerleon was present. At that time the Principality was not divided into four bishoprics as it is now. The sole exception was the Bishopric of Caerleon. The sphere of its episcopal authority was co-extensive with Wales. About the beginning of the Third Century there was a minister, or bishop, in every city, and in every town, in which a number of Christians resided. As these churches grew in number, and increased in wealth, their ministers were elevated to new and higher authority. During the reign of Constantine the Great they advanced rapidly in official dignity, leaving the rural ministers or bishops far behind them. In the Fourth Century it was resolved to classify the churches in accordance with the plan of State government. The Civil province formed the body of the Church province. The bishop of the chief city of the province was looked upon as the chief bishop of the province. Superior rights were assigned to him, and he was appointed head of the province. Thus the bishop of a metropolitan congregation was gradually constituted the spiritual ruler of an entire province, including all its congregations and clergy. The first record that we have of a Welsh Bishop, of this degree, is that of the Bishop of Caerleon, already referred to as being the representative of Wales at the Council of Arles, Gaul, in 314. He was the only provincial bishop in the Principality, and the sphere of his jurisdiction was the Roman province of Britannia Secunda, or Wales. Scattered here and there all over the country, and subsidiary to the Bishop of

Caerleon, as their metropolitan, were a number of College bishops. They were the Principals of Monastic Colleges, and were considered bishops in their institutions, and the adjacent districts. There was no Welsh Archbishop in the Romish sense of the word, but there was in the Welsh sense of the word. This is confirmed by the dignity of the Bishopric of Caerleon; the testimony of Early Church writers; the exceptional position of the place as the chief city of Wales; and the fact that a number of the early bishops, namely, Dufrig, Dewi, and Teilo, were elevated to authority there, as the seat of the Chief Bishopric. The Metropolitan Bishopric of Caerleon was a historical fact, more than 150 years before the founding of the Archbishopric of Canterbury.

CHAPTER VII.

Revival.

DURING the Sixth Century Wales experienced one of those revivals which have occurred so often in its history. This movement found its consummation in the establishment of great monastic institutions. They were called Bangorau. It was customary to recognise the principals of these monastic colleges as bishops in the institutions over which they presided, and in the adjacent districts where their scholars officiated to the people. After the Saxons conquered the Welsh, the latter endeavoured bravely to maintain and extend

Christianity in the West. They divided the country left to them into episcopal districts, with a bishop in each one. These bishoprics were four in number, namely, Llandaff, Bangor, St. Asaph, and St. David's. The area of the Bishopric of Llandaff was coextensive with the principality of Gwent and Morganwg; Bangor with that of Gwynedd; St. Asaph with that of Powys; and St. David's with that of Deheubarth. Llandaff was founded by Dufrig; Bangor by Daniel; St. Asaph by Cyndeyrn; and St. David's by Dewi. Llandaff, or the Church on the river Taff, is associated with the very earliest history of Christianity in Wales. Dufrig, or the Dark-haired, Bishop of Llandaff, is the first Welsh Bishop to clearly emerge out of the mist of antiquity, in full personal identity. He was one of the chief Founders and Presidents of the Welsh Monastic Colleges. He was known far and wide as a scholar and saint, and students crowded to him from all parts. He was the son of Papai, and the grandson of Brychan Brycheiniog, father of Tydvil the Martyr. After founding Bangor Henllan on the Wye, where he resided and ruled, Dufrig removed to Llandaff, a notable Church centre, which, in the Sixth Century, was made, by reason of its eminence, the seat of the first Welsh Bishopric according to the new order, with Dufrig as its first bishop. Shortly afterwards followed the founding of the Bishoprics of Bangor, St. Asaph, and St. David's, all in the Sixth Century. In those times flourished many able and active Christian Leaders, who have left impressions for good upon the Welsh character that will never be lost. Among these mighty men Dufrig stands forth as one of

the giants of his generation. He is, as a Bishop, a connecting link between a glorious past and a bright future in the history of the Gospel Ministry, as related to Wales. In the golden chain of eminent evangelists, reaching from the scripture period downward, are John, Paul, Ignatius, Polycarp, Ireneus, Pothinus, Garmon, Bleddyn, Cadrawd, Pawl Hen, Illtyd, Cattwg, Teilo, Padarn, Dewi, Daniel, Cyndeyrn, Asaph, Tysilio, Cyfelach, and many others. Much of the purity, power, and prestige, now enjoyed by the Church of Christ among the Cymry, is a continuity of the distinguished ability, moral excellence, skilful organisation, and ceaseless effort, that distinguished the career of Dufrig, the proto-prelate of Llandaff.

CHAPTER VIII.

Dewi.

DEWI, or David, the Patron Saint of Wales, was the son of Sandde and Non, and was born at Hên Fynyw, afterwards called Menevia, and now known as St. David's. His grandfather, on the maternal side, was Cynyr of Caergawch, Dyfed (Pem.), who was one of the celebrities of Wales in the latter half of the Fifth Century. He was the prince of a district in West Wales. His second wife was Anna, the daughter of Gwrthefyr the Blessed, a Welsh prince. The issue of this union was one son and two daughters, Non, the mother of

David, and Gwen, the mother of Cybi. Non married Sandde, the son of Ceredig, a noted Welsh prince. Sandde and Non, the parents of David, were both of high degree. David received his religious education, first at Bangor Illtyd, situated in the place now known as Lantwit-Major, Glam.; and afterwards at Bangor Pawl Hēn, situated in the place now known as Whitland, Carm. In the latter place, Teilo, afterwards Bishop of Llandaff, was one of his fellow students. David founded a Bangor at Hēn Fynyw. As the heads of colleges in those days were recognised as bishops, David had that honour in the institution and district over which he ruled. While at Hēn Fynyw he practised great self-denial. He was sorely tried by the Irish in the district, but his patience was such that he conquered the opposition of his foes, and won many of them over to the Christian faith. Pelagianism, the heresy that Garmon had opposed successfully for a time, again appeared. The Church authorities were of opinion that drastic action should be taken at once to destroy the evil. David lifted up his voice against the error with such wonderful eloquence that he won the admiration and applause of all who heard him. Under his guardianship the Church in Wales reached a high pitch of spirituality and prosperity. Many converts were won, many churches were organised, and many colleges were founded. David succeeded Dŭfrig as the Metropolitan Bishop of Caerleon. He removed to Hēn Fynyw, when Caerleon gave place to Llandaff. When the four new bishoprics, one in each of the four principalities of Wales, were founded, David became Bishop of St.

David's. The city of St. David's is one of the most ancient cities in Wales. Its present magnificent ruins furnish indisputable evidence of its former grandeur. It is situated on a lofty promontory on the Western part of Pembrokeshire. Its ancient name was Menevia. In those days it was a noted residence of the Druids, and vestiges of various monuments raised by them are yet remaining. The exact year when Christianity was introduced cannot be exactly ascertained, but it is a fact that a monastic college was founded there in the Sixth Century. In this institution, accounted to be the nursery of Saints, the holy brethren assembled that they might observe their religious duties uninterrupted by the crowds which were accustomed to resort to St. David's. When David removed from Caerleon to Hēn Fynyw, or Menevia, the city became the Metropolitan See in the Welsh Church. It was at this period that its name was changed to St. David's, in honour of David, its first Metropolitan. By him the first cathedral was erected. David died at St. David's, and was buried with great honour by Maelgwm Gwynedd. He was eighty-two years of age when he departed from his earthly labours to his heavenly reward. The cathedral built by David, and the city, have frequently been visited with the rude spoliations of barbarous invaders. In the year 808 both were laid in ashes by the West Saxons. In 911 the Danes destroyed the whole city. Scarcely was it rebuilt when it was again visited by the Danes, who burned its beautiful church, and committed dreadful ravages and numerous murders. The present cathedral was begun in 1180 by Bishop Peter de Lien,

and finished by his successor. A portion of this erection was destroyed by an earthquake in 1248. It was never fully rebuilt. The ruins shew that when the Cathedral, the Palace, and the College, were in their full splendour, they must have presented an imposing sight. St. David himself was for centuries buried in comparative oblivion by the nation at large. Now the renowned Saint has had a national resurrection. Welshmen in general, at home and abroad, bow in homage to his memory. His episcopal eminence was continuously recognised by the Welsh Church, through the ages down to the present time; but now, all Wales—Churchmen, Nonconformists and Secularists—are proud of his name. This change in the history of the great Welsh Prelate, Preacher, Philanthropist, and Patriot, is consummate proof that his holy love for his country was of the loftiest ideal, for it has survived centuries of neglect, and explains why St. David, now in the Twentieth Century, influences for good from his tomb, a Welsh world of politics, education, literature, and especially religion. The crown of Wales is its Christianity, and one of the brightest gems in that radiant diadem is Dewi Sant.

CHAPTER IX.

Episcopal Evolution.

THERE was only one minister or bishop in each church in the First Century, who was chosen to the office by the members only. Two other officers were afterwards appointed to aid the minister; they were

called elders and deacons. Until about the middle of the Second Century the congregations were independent of each other, with no other bond of union but Christian love. Towards the close of the Second Century the congregations of the same province were united into one body. After this innovation was established the ministers of the same province met upon stated occasions in a given place to order the affairs of the churches, and to arrange suitable measures for securing the welfare of the provincial body. This was the beginning of bishoprics. Shortly, it was deemed desirable to unite several of these provinces together; and when it was not convenient for the ministers of every province to attend the general assembly, one of them was chosen to represent the churches of the province to which he belonged. This messenger to the meeting came to be called a provincial bishop, with authority over all the ministers of the province which he represented. As these messengers met, time after time, to treat of affairs connected with the various churches, they considered it necessary to endow one of their number with more authority than his brethren, as the president of the assembly, whom they called archbishop. By these arrangements an end was put to the equality that existed between the ministers of Christ in the First Century. As the Church extended its landmarks, it was again considered necessary to appoint another class of officers to care for the universal organisation; these were called Patriarchs, and their chief vocation was to promote the unity of the entire Christian body, the members of which were scattered over nearly the whole world. After starting in this

manner to create offices, and multiply officials, it was deemed proper, finally, to appoint one as head of the universal church upon earth, and to clothe him with supernatural power. He was called Pope. Previous to the realisation of this ambitious arrangement, the bishops and archbishops did their utmost to lead the people from the truth, and to embrace error. After these officials had been placed in the Church, they assumed the right to formulate laws for the ruling of religion, and in the Council of Arles, Gaul, 314, they started energetically upon their self-imposed task. Leaders of the Welsh Church were present in these Continental Councils, and took part in forming church laws. Many of these laws were introduced into Wales, and adopted by the Church. But although the Welsh Church was in fellowship with the church in other countries, it did not recognise the Pope in his claim of supremacy. The papists claim that the church in Rome was founded by the Apostle Peter; the fact is, no one knows to whom the honour belongs. For a time the faith of the church in Rome was eminent throughout the known world, but, afterwards, it fell from its pristine purity. The rise of the Papal power was gradual. The first pastors of the church commenced early to evangelise the towns and villages adjacent to the city. The churches formed in them were accustomed to appeal in matters of difficulty to the bishop and church of the metropolis. This superiority, voluntarily recognised by the surrounding churches, was, in time, claimed as a right by the bishops of Rome. Yet the supremacy of the Bishop of Rome at this time was limited to the

superintendence of the churches within the civil territory amenable to the Governor of Rome. But, in the Second Century, the honour paid to the different bishops of Christendom was according to the status of the city in which they lived. Rome was the mightiest city in the world. If so, why should not her episcopal dignitary be the mightiest Bishop? So reasoned ambitious Rome. The persecution of the Christian Church ceased under the reign of the Emperor Constantine the Great. Christianity became the Religion of the State. Constantine built a new metropolis at Byzantium, Greece, formed it into a beautiful city, and erected a large church in it, dedicated it to the Wisdom of God, and called it St. Sophia. The city he called Constantinople. Gradually it became the favourite city of the Roman Emperors, and Rome was left to the church authorities alone. At the time of the Council of Chalcedon, 451, the Bishops of Rome, Constantinople, Alexandria, and Antioch, who were designated Patriarchs, took precedence of all the other bishops, but when Mahomet succeeded in subjugating the bishoprics of Alexandria and Antioch—when the bishopric of Constantinople fell into decrepitude—Rome alone remained, and circumstances co-operated to make her without a rival, and without an opponent. The Council of Nicea, 325, shows the position occupied by the Roman See in the time of Constantine. The Bishop of Rome was the first among his equals, and nothing more. In 347 the custom of appealing to Rome began to gain ground. The Council of Sardica, 344, had delegated to Julius, Bishop of Rome, the right to appoint bishops, hear appeals, and

to send tax-collectors as the Emperor was accustomed to send. This laid down the foundation of Papal Supremacy. Spiritual Rome advanced by sure steps towards the same pinnacle in the ecclesiastical world which the capital of the Empire had occupied in the political. But Gaul and Wales were amongst the nations who fought heroically in the early times against the insinuating insolence of papal presumption.

CHAPTER X.

Baby Baptism.

THE Founder of Christianity, our Lord Jesus Christ, instituted one Baptism—immersion of believers—in His Church. The Apostles, loyal to the precept and example of the Lord, administered baptism by immersion only to believers only. The interval between the closing of the Divine Oracles and the opening of Church History is almost a blank. It is only in 103 that we have one brief reference to ecclesiastical matters, and that is from a classical source. The Penman is Pliny, Roman Proconsul of Bithynia and Pontus. The earliest authentic description of church worship to be found in any Christian author is contained in Justin Martyr's First Apology, 138. The book refers to baptism—immersion of believers—the only one then known. It was the custom, without exception, for the new converts to pass through a course of religious instruction in preparation for

baptism, whence they were called Catechumens, that is, persons under instruction. After being taught they were baptized on a personal profession of their faith. But the Scriptural process of believer's immersion, as a qualification for membership in the Church, was doomed to be superseded. Many of the ministers in the Third Century, were idle and immoral, which made the catechising of candidates for baptism a burden, and prepared the way for an easier plan, namely, infant immersion. Baby Baptism took the place of Believer's Baptism. Baby Baptism had its origin in the African Church. It came into existence in Carthage, the home of heresy, and was the joint production of Episcopacy and Tradition. The earliest known advocates of Baby Baptism were the Gnostics. They were makers of mischief in the time of John the Divine and were known as Nicolaitanes. In their system the Gospel is a strange compound of Judaism, Platonism, Parseeism, Brahmanism, and Buddhism. Out of this Oriental olio emanated the heresies that the soul is defiled by matter, and that salvation is by baptism. They said that as grace is by water, the body, which is the soiler of the soul, should be baptized without delay. So, forthwith, they commenced the new system of immersing children. About 351, Novatian, an adult candidate for baptism, supposed to be dying, received clinical baptism or baptism in bed. Water was poured upon and around him, in imitation of immersion. However, he did not die, but recovered, and became a minister. His ordination gave great offence, for it was contended that his baptism in bed was no baptism at all. This instance of

pouring in baptism is the first historical record of the sort, and is notorious as being the first change in the mode of baptism. Soon afterwards, Magnus, a clergyman, enquired of Cyprian, Bishop of Carthage, if those who had been baptized in bed were to be baptized properly after their recovery. Cyprian replied that pouring would do instead of immersion in case of necessity. It was a downgrade dogma, for at once necessity became the mother of invention. In 257 a change was first made in the subjects of baptism. Fidus, a clergyman, asked Cyprian if an infant under eight days old was a fit candidate for baptism. Cyprian summoned the Council of Carthage, 257. It was decided by that Committee of Clergy, 60 in number, under the chairmanship of Cyprian, that it was not wrong to immerse new-born infants. The darlings were dipped. No attempt was made to prove it Scriptural. It was then that Baby Baptism began. The Believer's Baptism of Christ was, in the Third Century, ousted by the Baby Baptism of Cyprian. The man who gave his official sanction to this tragic trifling with the Divine Ordinance, embraced Christianity in mature age. He identified his conversion with his baptism, making the latter a procuring cause of salvation. His assumption was audacious, and his pride was prodigious, under the sway of which he aimed more to serve the Church of Christ than to serve the Christ of the Church. Cyprian's tradition meddled with Christ's Truth. He could, when it suited his purpose, eloquently defend the authority of Scripture against the inventions of Tradition. Stephen, Bishop of Rome, in a charge on baptism, had said that

"nothing should be introduced except what had been handed down by Tradition." Cyprian asked, "Whence is this Tradition? Does it come down from the authority of the Lord or His Apostles? What obstinacy, what presumption to prefer human tradition to the Divine commands." Yet, Cyprian, who penned these orthodox words, is marked in history as the first to give episcopal sanction to Baby Baptism, a rite diametrically opposed to the teaching of the New Testament. The men who were daring enough to alter the arrangements of the Head of the Church, were not presumptuous enough to base their new schemes upon Holy Writ, but upon what they termed Tradition from Apostolic Times. It is from this questionable source that Baby Baptism came, together with other errors, said to be "necessary things" omitted in Scripture. It is not true "that many things were delivered orally by Christ and His Apostles, which are to be received by us with the same submission and respect that we pay to the writings of the Apostles." Christ and His Apostles knew nothing about Baby Baptism, neither did the Early Church, for the Christian Era was in its Third Century when this heretical offspring of human opinion made its advent in Northern Africa. Gregory Nazianzen, 381, was the first to make Baby Baptism public. He announced his views from the pulpit of Constantinople Cathedral. These are his words upon the occasion: "But, say some, what is your opinion of infants, who are not capable of judging either of the grace of baptism, or of the danger sustained by the want of it, shall we baptize them, too? By all means, if there be any apparent danger. For it

were better they were sanctified without their knowing it than that they should die without being sealed and initiated." Gregory was opposed to Baby Baptism, except when danger threatened. He himself, although the son of a bishop, was not immersed until he was thirty years of age. The Council of Milevi, Numidia, met in 416. It was then that Baby Baptism was recognised by the law of the Church. There were sixty bishops present, and Augustine, Bishop of Hippo, was President. It was resolved that whoever denied the legitimacy of Baby Baptism was accursed. Augustine could discover no basis in the Bible for the baptism of new-born infants, therefore, he sought for it in Tradition. He asserted that Baby Baptism existed in the Church since the days of the Apostles. He became furious, and anathematised all who did not agree with him. At the same time Augustine knew that he himself, although the son of a Christian mother, was not immersed by Ambrose, Bishop of Milan, until he was thirty-three years of age. Augustine's anathema was confirmed by Pope Innocent III., who took out a patent for it. It was under these circumstances that Baby Baptism made its first authoritative appearance in the world, and became the pet child of the Popish Church. Baby Baptism did not flourish greatly for a long while after its introduction. Its advocates assert that the reason why the children of pious parents in the early centuries were not baptized until mature in years was that their parents were pagans when the children were born. The history of many eminent Churchmen proves this assertion to be untrue. Gregory Nazianzen,

Augustine, Chrysostom, Basil, Ambrose, and others, were all the children of Christian parents, but were not baptized until they had reached the age of manhood. At first, baptism was administered in rivers, lakes, and public baths, which were specially suited for immersion. In the middle of the Third Century baptisteries were erected near churches; they were not erected in churches until the Sixth Century. Trine immersion was introduced, which had reference to the Three Persons in the Trinity, into whose names the candidates were immersed three times. This custom was contrary to the wording of Christ's command. To justify the custom, the words should be, either, "into the Names," or "into the Name of the Father, and into the Name of the Son, and into the Name of the Holy Ghost." Infants were baptized on or before the eighth day, but the custom did not become general until the close of the Fifth Century. Although favoured with Cyprian's opinion, Augustine's curse, and the Pope's blessing, Baby Baptism did not become popular for many years.

CHAPTER XI.

Monk and Ministers.

AUGUSTINE, a Roman Monk, was sent by Pope Gregory the Great to this Island in 596, on a mission to the Saxons. After he had succeeded to a degree with them, he turned his attention to the Welsh.

The Saxons were pagans; the Welsh were Christians. A large and flourishing Church existed in Wales. At Caerleon, in the south, and at Bangor Iscoed, in the north, prosperous missionary stations were established. The greater part of the men in these institutions were married laymen, some of whom followed their worldly calling; and others of them ministered to the material and moral wants of the people. These societies had little in common with Romish Monasteries. The Welsh Church had not received Christianity from Rome, but from Gaul; therefore, it had no Romish customs, nor had it been in the habit of recognising the power of the Romish Church, but held an entirely independent position. Gregory said in regard to the Welsh Ministers, that they were placed under the jurisdiction of Augustine. By doing so, he claimed more than what these sturdy saints were prepared to admit. They did not acknowledge themselves to be amenable to the supremacy of Rome. The eighth Canon of the Council of Ephesus prohibited any Bishop from exercising authority over any province that was not originally within his jurisdiction. Africa, Spain, Gaul, and Wales, were not originally within the sphere presided over by the Bishop of Rome as Patriarch. Besides this, Gregory himself had protested against another Patriarch, or himself, claiming the title of Universal Bishop. He denominated the title as "new, foolish, childish, proud, iniquitous, and anti-christian." But, in spite of this, he now claimed authority over the Ministers of Wales. When the Pope's agent met the Welsh pastors, both master and servant were resolutely

resisted. After much pleading, the Welshmen agreed to meet Augustine, when a conference took place in 603, on the banks of the River Severn, at a spot situated on the highway from Canterbury to Caerleon. Augustine desired the consent of the Welshmen to three things: 1. Alteration of the time of observing Easter; 2. Administration of Baptism according to the custom of the Church of Rome; 3. And co-operation with him in preaching to the Saxons. Beneath it all lay the great subject of the right of the Pope to ecclesiastical supremacy in Wales. Baptism formed a most important part of the debate. Augustine claimed as follows:—"That you shall duly administer the rite of Baptism, by which we are born again unto God, after the manner of the Holy Roman Apostolic Church." There was a marked difference between the mode and subjects of Baptism among the Welsh and those in the Roman Church. Gregory tells us that he himself and others in Italy, administered Baptism by three immersions. The Welsh practised only one immersion. The Romish Church also administered three immersions to infants. The Welsh Church immersed believers only. One of Augustine's conditions was "That ye give Christendom to children." He attempted to force Baby Baptism upon the Welsh, but they rejected the heretical suggestion in the most positive manner. A second conference was held, but Augustine again failed, and the assembly broke up in a tumult of protestations on the part of the Welsh against the error and ambition of Rome. These celebrated protestations stand as the first of a series of protestations on the part of the Christians of

Wales against the seduction and supremacy of the Pope. This early Protestantism of the Welsh Principality leads the way in the conflict of centuries urged by those loyal to the Head of the Church, Jesus Christ our Lord, against the audacious assumptions of the Roman Pontiffs. Augustine was very indignant at his failure to convince the orthodox and brave Welshmen, and as a result many Welsh Evangelists were murdered by the Saxons in 613 and 620. Faithfulness issued in martyrdom.

CHAPTER XII.

The Dark Ages.

WHEN Augustine the Monk's mission to Wales proved a fiasco, the Welsh baptized believers by immersion in rivers, but afterwards baptisteries were built, at first near the churches, and later on in the churches, in which candidates were immersed, in accordance with Apostolic custom, until the time of James I., 1603. Ancient fonts, used for the immersion of infants, are still to be found in some old Welsh churches. When immersion was superseded by sprinkling, these baptisteries for immersion were altered into fonts suitable for sprinkling. In some cases, a smaller vessel of molten lead of the same form as the old font was fixed in the bottom of it. Although the subjects of baptism commenced to be changed, the mode remained unchanged for one thousand years more. The

history of pouring and sprinkling is clear from the Eighth Century onward. In the time of Pepin, King of France, 768, it was believed more firmly than ever, that baptism was essential to salvation, and that it could not be administered rightly but by immersion. The catechumens and infants were immersed twice a year, at Easter and Whitsuntide; but infants and others in danger of dying, were immersed privately, before the appointed seasons. Circumstances favoured Baby Baptism in the reign of Charlemagne, 814. He compelled his vanquished foes in Saxon Germany to embrace Christianity by being baptized. They were compelled to pay heavy fines if they neglected to have their children baptized within one year of their birth. Subsequently, Denmark, Sweden, and nearly all the northern parts of Europe, were similarly treated, and subjugated to the Papacy. In 754, a number of monks asked Pope Stephen III. if pouring water on the head of an infant, in case of necessity, was legal baptism. He replied that he considered such a baptism, in the Name of the Trinity, to be sufficient for the purpose. It was then that the first permission in Europe was granted to change the old mode of baptism, in case of necessity. Stephen did not change the mode of the ordinance in Public Baptism, only in Private Baptism. After this, laws were promulgated in France, Germany, and in this country, to compel immersion, without any provision for cases of danger. The following Church Councils ordered the continuation of immersion:—Council of Chalchuth, 816; Council of London, 1200; Council of Salisbury, 1217; Council of Worcester,

1224; Council of Exeter, 1287; Council of Worcester, 1306. The Council of Ravenna, Italy, 1311, announced that immersion and sprinkling were equally legal. In the Mediæval Church a font was placed inside the church door, to symbolise admission by baptism into the church. Some of the distinctive features of the Office for Baptism were the following:—Salt was placed in the mouth of the child, the priest saying, "N, Receive the salt of wisdom, that God may be gracious unto thee unto life everlasting. Amen." The Devil was adjured to come out of the child. The ears and nostrils of the child were touched with saliva. Then the child was anointed on the breast and between the shoulders, and was invested with a chrisom, or white garment, with the words: "N, Receive a white and spotless vesture, which thou shalt wear before the judgment-seat of our Lord Jesus Christ, that thou mayest have everlasting life, and live for ever and ever. Amen." A lighted taper was then placed in the hands of the child, with the words: "N, Receive a burning light that cannot be taken out of thy hand; guard thy baptism; keep the commandments; that when the Lord shall come to the wedding, thou mayest be able to meet Him, in company with His saints in the heavenly bride-chamber; that thou mayest have everlasting life, and live for ever and ever. Amen." The form of exorcism, the anointing, the chrisom, and the trine immersion, were retained in the First Prayer Book of Edward VI., 1549. These were all omitted in the Second Prayer Book of 1552. Towards the close of the Seventh Century, Ina, a Saxon Prince, enacted a law by which all infants, within thirty

days of their birth, should be baptized. A fine of £30 in our money was imposed upon the parents who did not comply; and if the child died unbaptized, their whole personal estate was forfeited. The three following centuries. rightly called "The Dark Ages," when religion was at a very low ebb, were favourable to Baby Baptism. As some infants died in the womb, and others immediately after they were born, the presence of a Priest was as necessary at the time of birth as a midwife, for fear the little one should die before being baptized, and so be lost. Certain books were recommended to teach Priests how to baptize infants that could not be born. To be called frequently to be present at births, and to be punished for disobedience, was a heavy burden upon the Priests, therefore midwives were licensed to administer the saving ordinance. Sometimes, the midwives were compelled to neglect the mothers, by taking care of the souls of the little ones. In order to ensure the mothers, and to save the souls of the infants, it was resolved that baptism by any one —licensed or not—was sufficient to secure the eternal welfare of the baptized. After this, it was discovered that some infants died the moment they were born, and were lost, because the mother had not made provision for their immersion. While seeking a vessel large enough, or seeking sufficient water to put in it, and sometimes both, the infant died, and was lost. So it was found difficult to practise baptism by immersion, and the custom was altered to suit the circumstances. This compound change of mode and subjects in baptism, led to terrible tragedies. The awful results

of changing believer's immersion for infant sprinkling are written in gory letters on the pages of Christian History. The corrupt meddling with Christ's method, has been the cruel mother of Christian martyrdom, from the assassinations at Bangor Iscoed, down to the religious murders of the present time. The lowering of water has been the letting of blood. Down through the ages, infant sprinkling has divided the followers of the meek and lowly Jesus into rival factions, who have been fighting against each other, instead of against the common foe—sin. It is the emanation of error, the product of priestcraft, the palladium of Popery, the stain of Sectarianism, and the obstacle to the unification of the universal Church. Having changed the Divine for the human, it set a force into operation that had its saturnalia of persecution in centuries of Christian slaughter. Its monster monument is a bleeding hecatomb of believing humanity. The calamitous contentions between the various sections of the Christian Church in this country, and in every other country, may be traced, directly or indirectly, to the changes affected by human opinion in the Holy Ordinance of Jesus of the Jordan.

CHAPTER XIII.

Evolution of the Eucharist.

At first, the ordinance of the Lord's Supper was retained in the Church in the simplicity of its original institution, and it was regarded as a memorial

of the Death of Christ, and a means of strengthening the faith, and increasing the love of His followers. But, in a short time, highly figurative language began to be used, which implied, if literally understood, the bodily presence of Christ. The notion was broached, that there was a union between our Lord and the Elements similar to that between the Divine and human nature in the person of Christ. The earliest allusion to the Supper under the ritualistic name of Eucharist (Thanksgiving) is in Justin Martyr's First Apology, 138. The word occurs in the manner of celebrating the Ordinance, the occasion being the reception of a newly-baptized convert: "We offer hearty prayers for him and for ourselves, which being ended, we salute one another with a kiss. There is then brought to the presiding brother bread and a cup of wine mixed with water, which taking, he gives glory to God the Father of the Universe, in the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands; and when he has concluded, all the people express their assent by saying Amen. This done, those called by us Deacons give to each of those present of the bread and the wine mixed with water, over which the thanksgiving was pronounced; and to those who are absent they carry away a portion. This food is called by us the Eucharist (thanksgiving), of which no one is allowed to partake but he who believes that the things we teach are true, and who has been washed with the washing for the remission of sins, and unto regeneration, and who is living as Christ has commanded.

For not as common bread and common drink do we receive these; but as Jesus Christ our Saviour, being made flesh by the word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus who was made flesh." Ireneus repeats Justin Martyr's mystical ideas, as expressed in his Dialogue with Trypho, in still stronger language, and like him, calls the bread and wine a sacrifice. "The oblation of the Church, which the Lord commanded to be offered throughout all the world." This unscriptural notion of a sacrifice in the communion of the bread and wine, which began to appear in Justin Martyr and Ireneus, is fully matured in the writings of Cyprian. "The priest imitates the act which Christ performed, and offers a true and plenary sacrifice in the Church to God the Father." The idea of sacrifice, once developed, spread rapidly, and from the end of the Third Century inspired the language of almost all the ecclesiastical writers. It was taught that absence from "Communion" meant loss of salvation. "As it is manifest," writes Cyprian, "that those who receive the Eucharist are the living, so we must fear lest any, abstaining from communion, and thus separate from Christ's body, should remain at a distance from salvation." In support of which he misapplies Christ's words:—"He Himself threatens and says, 'Unless ye eat the flesh of the Son of man, and drink His blood, ye shall have no life in you.'" These words spoken by our Lord, referring to our spiritual

participation in His Atoning Sacrifice, were literally interpreted by Cyprian to mean what was never intended, and what has been a curse to Christendom, namely, the actual eating of the bread and the drinking of the wine, changed into a sacrifice, by the consecration prayer of the officiating priest. The Council of Elvira, Spain, ruled that any citizen absenting himself from Church for three Sundays together should be separated for a season from communion, that is, salvation. Cyril, Bishop of Jerusalem, in his lectures which were delivered between 347 and 350, gives a description of the Eucharist. He insists with special emphasis on the miraculous transformation of the bread and wine into the very body and blood of our Lord: "Be persuaded of it as a thing most certain, that the bread which appears to our eyes is not bread, though our taste judge it to be so, but the body of Jesus Christ; and that the wine which appears to our eyes is not wine, though our sense of taste take it to be wine, but the blood of Jesus Christ." In the First and Second Century, the Eucharist was celebrated in connection with the Agapé, or Love Feast. Gradually, the Agapé was parted from the Eucharist, and, finally, it fell under suspicion. Augustine and Ambrose condemned it, and in the Fifth Century it was forbidden as profane by the Council of Carthage and the Council of Laodicea. In regard to the precise time of the celebration of the Eucharist, Tertullian speaks of Easter Eve as a special period for the administration of it. This practice continued down to the Ninth Century. In the Eleventh and Twelfth Centuries, it was transferred to the evening, and then to the

afternoon, of the day before Easter, and afterwards to the morning of the same day. The celebration of the Eucharist on Christmas Eve continued to a later period. As early as the Fifth Century, nine o'clock in the morning became the canonical hour, and it was arranged that the celebration should be on Sundays and high festivals at this hour, and twelve o'clock on other occasions. It was the universal custom to celebrate on Thursday in Easter week, that being the day of the original institution. Weekly, and even daily, celebration took place from early times. The first day of the week, indeed, often received the name of the Day of Bread, with evident allusion to the observance of the Eucharist on the Sabbath Day. The rule of Ambrose, Bishop of Milan, was regarded as admitting of no exception :—"All Christians ought on every Lord's Day to partake of the Lord's Supper." It was not until the Ninth Century, that Transubstantiation, or the doctrine of a real change in the substance of the Elements, was promulgated. Paschasius Radbertus, Abbot of Corbie, France, in the Ninth Century, is acknowledged by Papists to have been the first to openly advance and explain in his writings the heretical doctrine. He wrote about 840. It is maintained that there is a transforming power in the words of consecration, producing a change in the substance of the Elements; while the accidents of bread and wine—the taste, colour, weight, smell, and other such qualities—remain. The substance of one thing may be changed for the substance of another, whilst the accidents remain. The doctrine is against reason, for it is a mistake to say that the

substance of the Elements is changed into that body of Christ, which is in Heaven. The substance of the body of Christ has no presence, neither can have, but only local. Bertram, a monk of Corbie, France, 860, wrote a tract, in which he opposed the views of Radbertus. Bishop Ridley was convinced of the falsehood of the Romish doctrine by reading this book; and he brought Cranmer, Archbishop of Canterbury, to the same way of thinking. Lanfranc, who was made Archbishop of Canterbury by William the Conqueror, brought the Doctrine of Transubstantiation to England. The Article was established as an Article of Faith in the Romish Church by the Council of Lateran, 1215. Then followed the notion that Communion in one kind was sufficient, when the Cup was denied to the Laity. This practice rose as follows:—In the Seventh Century a practice (still adopted in the Greek Church) was begun, of dipping the bread in the wine, and so giving both kinds together. In the Twelfth Century it was in general use. The doctrine of the Welsh Church is, that the bread and wine are outward and visible signs of the Body and Blood of Christ, which Body and Blood are received and eaten in a spiritual manner by the faithful in the Lord's Supper. Transubstantiation is condemned as a thing that "cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." The representation of the Lord's Supper as a sacrifice led to the doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images and Relics, and also Invocation

of Saints, all of which were termed in the Articles of the Welsh Church as "vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God." About the 12th Century the Pope began to claim the sole right of dispensing as he thought fit the store of superabundant merit, of which he claimed to be the custodian. The Papal Bull Unigenitus, 1350, states :—"That as a single drop of Christ's blood would have sufficed for the redemption of the whole human race, so the rest was not lost, but was a treasure committed by Christ to be disposed of by St. Peter and his successors, his own vicars upon earth, for proper and reasonable causes for the total remission of the punishment due to sin; and for an augmentation of this treasure the merits of the Blessed Mother of God, and of all the Elect, are known to come to aid." The Council of Trent declared, in the matter of Pardons, that the power of granting Indulgences was bestowed by Christ on the Church. In the time of Luther, Papal Indulgences were openly sold by the agents of the Pope. It was opposition to this scandalous traffic that paved the way for the Protestant Reformation, which proved a boon of inconceivable value to Wales, and to the world at large.

CHAPTER XIV.

Saxons and Saints.

AFTER Augustine failed to win the Welsh to the Church of Rome, he returned in wrath to Kent. But he did not live to extend his mission to any great

extent beyond the limits of that little kingdom. He died in 605, and is known in history as the first Archbishop of Canterbury. In 607, a large number of the members of Bangor Iscoed were put to death by Ethelfrith, the Pagan King of Northumbria. After this sad event, the monastery itself was destroyed, and the number of Christians in the land became less and less. While the Church in England grew stronger, the Church in Wales grew weaker. The Saxons decimated the Cymric Saints, and the Welsh were incessantly at war, either in defence or retaliation, so that the number of Christians was diminished, and much gross superstition prevailed everywhere. The Church lived in darkness, danger, and desolation. While England advanced, Wales fell back. The great work done in England must not be attributed to Augustine. His success must be confined to the Jutes only, who came to Kent in 449, under Hengist and Horsa. The conversion of the Saxons and Anglians, who constituted the great body of the English Church and Nation, must be attributed mainly to Celtic missionaries. The Saxons settled in Sussex in 447; in Wessex in 495; and in Essex in 530. The first were won to the faith in 681, by Wilfred of Landisfarne, who hailed from Gaul; the second were won in 634, by Birinus, of Rome, who came from Gaul; and the third were won in 654, by Cedd, of Landisfarne, a native of Scotland. The Anglians took possession of Northumbria in 547; of Mercia in 560; and of East Anglia in 585. Northumbria was won to the faith in 635, by Aidan of Iona, who was ordained in Scotland; Mercia was won to the

faith in 653, by Diuma, of Landisfarne, who was ordained in Scotland; and East Anglia was won to the faith in 631, by Felix of Burgundy, and Fursey of Ireland. England was converted to Christianity chiefly by ministers from Scotland and Ireland, who did not recognise the customs of the Church of Rome. The Church in England was organised by Theodore of Tarsus, who was appointed Archbishop of Canterbury in 668. The Church in Wales passed through a chaotic period, but there were a few eminent workers, among whom were Gwrwst, Nidan, and Gwenffrewi, the latter a saintly woman, who was martyred, at the place now known as Holywell, North Wales. Some of the Welsh Leaders who flourished after this period were Idloes, Cadell, Defynog, and Cynhafal. In the latter half of the Seventh Century, flourished Bedwas and Collen. In 692, Aldhelm, a priest (afterwards Bishop of Sherborne) was appointed by a Saxon Synod, to write an Essay on the Welsh Easter. He states that the Welsh clergy would not associate with the Romish clergy, and refused to pray with them, or partake with them of the Lord's Supper. They would not partake of food from the same vessel as them, without first cleansing it carefully with ashes and sand.

CHAPTER XV.

Canterbury and Cymru.

IN 1115, Henry I., with a view to bring the Welsh Church under the jurisdiction of Canterbury, appointed Bernard, a Norman Bishop, to the See of St. David's, which had become vacant. Shortly after his appointment, he appealed to Rome, to establish his independence of Canterbury. The Papal Court decided against him, and since that time all the Welsh Bishoprics have been subsidiary to Canterbury. The Church in Wales had expressed its independence until that time, but it had been gradually drawn to the English Church, and now it was united to it, as the Realm of Wales was, after this, united to the Realm of England. The obedience of Wales to the English throne in the time of William the Conqueror; the incessant opposition of the aristocracy in the time of William Rufus; and the colonisation of a part of Pembrokeshire by the Flemings in the reign of Henry I.; all compelled the Welsh to see that the only way in which they could keep possession of their country was by doing homage in the form of recognising the supremacy of the English throne. The Church was instrumental in facilitating the consolidation. There was but very little difference at this time between the doctrine and discipline of the Welsh and English Churches. The Bishops of Wales, in accordance with the advice of Pope Calixtus II., took an oath of canonical allegiance to Ralph, as their Archbishop. In 1188, the Lord's Supper was celebrated by Archbishop Baldwin, in each of the four Welsh Cathedrals. After

the Norman Conquest, the authority of Canterbury was exercised more and more over the Church in Wales, until, in 1284, when John Peckham, as Archbishop, visited all the Welsh bishoprics, and in 1295, the Welsh Church and State were finally united to England. The Welsh Church was now a constituent part of the Church of England. Yet, it is by virtue of its different beginning, and continuity of its system, descended from and representative of the Ancient Church of Wales.

CHAPTER XVI.

Making the Prayer Book.

THE Common Prayer Book is an adaptation of Early Church writings. The ancient ecclesiastical literature of which the Prayer Book is the final form, consists of a series of various volumes: 1. Scripture—Old and New Testament; 2. The Ancient Liturgy of Gaul. In the Second Century, Missionaries brought the Ephesian Services in the Greek language to Gaul. These were translated into Latin, the language of the people at that time. From Gaul, the Ephesian Services in the Latin tongue were brought to Wales. 3. The Sacramentarium—a volume containing the Communion Service. 4. The Epistolarium—a volume containing the Epistles. 5. The Evangelistarium—a volume containing the Gospels. 6. The Graduale—a volume containing the Hymns. 7. The Legenda—a volume containing the

Lessons read in the Morning Service, taken from Scripture, from the Homilies of the Fathers, and the Lives of the Saints. 8. The Antiphonarium—a volume containing the Responses sung in the Service of the Hours. 9. The Psalterium—a volume containing the Psalms, divided into parts, so that they might all be sung once a week in the Service of the Hours. 10. The Troperium—a volume containing verses and hymns to be sung in the Service. 11. The Ordinale—a volume containing a Table showing the proper service for every day in the year. 12. The Missale—a volume containing everything necessary for the priest in the Administration of the Communion. 13. The Manuale—a volume containing the Occasional Services, such as Baptism, Marriage, Visitation of the Sick, Burial, etc. 14. The Pontificale—a volume containing the Services that may be administered by a Bishop only, such as Ordination, Confirmation, Consecration, etc. 15. The Breviary—a volume containing the Service of the Hours, which consisted of Prayers, Psalms, Hymns, and Lessons from Scripture and the Fathers. 16. The Uses. Formerly, every Bishop had the right to improve the Liturgy, or Service, in his Church. In time, there were several Uses, or Orders, of Service, and were known by the name of the Bishopric to which each belonged. They were known as the Lincoln Use, the York Use, the Hereford Use, the Bangor Use. All of them were in the Latin tongue. 17. The Sarum Use. It seems that the different Monastic Orders and the Collegiate Churches had each their own Use. William the Conqueror interfered but little with the Church, until he was safely on

the throne. Then he turned his attention to the Bishops. He appointed his Nephew Osmund, to be Bishop of Salisbury, who took in hand the task of improving the Uses. He selected from the various Uses such parts as would make his book acceptable to the people. He was successful in his labours, and the Sarum Use by Osmund continued very popular for nearly 500 years. 18. The Primer—a volume containing part translations of the Latin Services. 19. The Horn-Book—a little volume with a horn cover to it, which contained a simple service for the poor. The resources of the following books have been utilised in making the Prayer Book:—The Preface was taken, mostly, from the Preface to the Breviary of Cardinal Quignonius, published in the year 1536. 2. The Sentences, Exhortation, General Confession, and the Absolution, were suggested by Calvin's French Liturgy, and were composed by Archbishop Cranmer and his co-workers. 3. The remainder of the Daily Prayer was taken mainly from the Sarum Breviary, which was published by the Bishop of Salisbury in 1005. 4. The Litany was taken chiefly from the Service of the Mediæval Church. 5. The Collects, Epistles, and Gospels were taken from the Sacramentariums of Gregory, 500; Gelasius, 494; and the Sarum Missale. 6. The Communion Service was taken from the Ancient Communion Office. 7. The Baptism Service was taken from Hermann's Consultation, a book published under the auspices of the Archbishop of Cologne, and composed by Melancthon and Bucer, in 1545. 8. The Occasional Services, such as Marriage, Churching of Women,

Visitation of the Sick, etc., were taken from the Sarum Manuale. 9. The Episcopal Offices were taken from the Pontificale of the Unreformed Church. As early as 1516, a revised edition was published of the Sarum Breviary. And in 1533, a similar revised edition of the Sarum Use Missale was published. In addition to the improvements made in the services by making a more extensive use of the translated Scriptures in the Churches, a revision of the service books was carried on energetically. The first change was made in the Litany. In 1542, a Convocation Committee was appointed, composed of Cranmer, Archbishop of Canterbury, four Bishops and six Clergymen of the Lower House of Convocation, to consider the whole subject, and to revise the service books. In 1544, the Committee published the Litany in English. There was an English Litany in the little prayer books of the people for 150 years before this, but the one of 1544 differed from the early one, in that it left out the names of the Saints, and contained a few additions taken from Hermann's Consultation. It also differed from the present Litany, for it contained supplications for the Prayers of the Virgin Mary, Angels, Patriarchs, Prophets, and Apostles. In 1547, Edward VI. published two series of Church Injunctions:—1. That the clergy were not to encourage the people to pay homage to the remains of the dead, nor make pilgrimages, but they were to teach that salvation was to be sought of God alone. 2. That the clergy were to preach one sermon at least every quarter in the year, in which they were to exhort the people to practise the virtues and graces of the Scriptures, and

that they were to condemn wandering on pilgrimages, the offering of money and candles, the kissing of images and relics, praying with beads, or all such superstitions. 3. That the Clergy were not to permit the burning of lights before images or pictures, with the exception of two lights upon the altar at the Sacrament, which, as symbols that Christ is the Light of the World, they were to allow to remain. 4. That the Clergy were upon every feast day, when there was no sermon, immediately after the Gospel, to repeat from the pulpit to their parishioners, the Lord's Prayer, the Creed, and the Ten Commandments, in English, in order that the people might learn them by heart. 5. That the English Edition of the Bible, and Erasmus's Paraphrase of the Gospels, were to be set up in a convenient part of the church, for the service of the parishioners. 6. That the Epistle and Gospel in the Communion were to be read in English, and not in Latin, and a daily reading in English one chapter of the New Testament in the Morning Prayer, and one chapter of the Old Testament in the Evening Prayer. 7. That the priest and people immediately before the Communion were to kneel in the midst of the Church, and sing or say the Litany in English. 8. That the Churchwardens were to provide a suitable pulpit, and set it up in the Church. Other Injunctions were issued later in the year. The Communion Service was published in 1518. Cranmer helped the Bishops and Schoolmen, and was authorised to form this service in the language of the people. The new form restored the Cup to the Laity, according to the rules of Scripture, and the custom of the Early

Church. In the Seventh Century, the evil custom arose of depriving the Laymen of the Cup. It was a Popish piece of priestcraft, which followed on the introduction of Transubstantiation into the Church. The First Prayer Book of Edward VI. appeared in 1549. The Second Prayer Book of Edward VI. appeared in 1552. The Prayer Book of Elizabeth appeared in 1559. The Prayer Book of James I. appeared in 1604. The Prayer Book of Charles II. appeared in 1662. In regard to the relationship of the Welsh people to the Book of Common Prayer, there is no proof that the Ancient Welsh Church had a Prayer Book in the native tongue. But the truths of the Gospel, and the devotional parts of the Service, were memorised and recited to a greater degree than they are at present. There were parts of the Scripture and of the Liturgy of the Church in the Welsh language before the dawn of the Reformation. The first step taken to place the Prayer Book in the Welsh language was in 1546, when Sir John Pryce, LL.D., the Priory, Brecon, translated the Creed, the Lord's Prayer, and the Ten Commandments, together with portions of the Scripture. This was a beginning to the great and interesting achievement accomplished 21 years afterwards, when Bishop Richard Davies, and William Salisbury, gave a complete edition of the Prayer Book to the Principality.

CHAPTER XVII.

The English Bible.

THE Old Testament was originally written in Hebrew, and the New Testament in Greek. These were translated into Latin at a very early date. The traces of an old Latin translation are found at the close of the Second Century. In 382 Jerome was requested to improve this edition. He made two translations of the Psalms, and then improved the remainder of the Old Testament translation. Between 385 and 405, he worked at a new translation of the two Testaments, which he turned from the original Hebrew and Greek. Jerome's translation is the basis of what is termed the Vulgate. It was revised in 802 by Alquin at the request of Charlemagne. Additional improvements were made in it in the Eleventh Century by Lanfranc, Archbishop of Canterbury. In the Twelfth Century it was again improved by Cardinal Nicholas. The Vulgate was the Bible of the Middle Ages. It was called the Vulgate, because it was written in the vulgar tongue, or the language of the people, namely, the Latin language. From the Vulgate was made the old English translations of the Scriptures: these were widely scattered, and popularly read. Adhelm, Bishop of Sherborne, translated the Psalms in the Seventh Century. The Venerable Bede, monk of Jarrow-on-Tyne, translated portions of the Bible in the Eighth Century. King Alfred took great interest in translating the Scriptures into Anglo-Saxon. Many of these copies were extant in the time of Cranmer. Archbishop Usher speaks of an

English translation of the Scripture bearing the date 1290, and there are three copies of it in existence at the present time. Wickliff, Rector of Lutterworth, translated the Bible in 1380. The first printed translation of the English New Testament was published by Tyndale, at Worms, in Germany, in 1526. He also translated portions of the Old Testament. The translation by Coverdale of the whole of the Bible was the next, and was issued from the Press in 1535. This was made not from the Hebrew and Greek, but from the Latin and the German translation of Luther. John Rogers, under the editorship of Thomas Matthew, revised the translations of Coverdale and Tyndale. This Bible was published in 1537, and was sold for the price of about seven pounds of our money. This translation was again revised by Richard Taverner in 1539. The first authorised version published in England was the Great Bible, or Cranmer's Bible. It appeared in 1540. It bore the name of the Archbishop, because he wrote the preface. It was an improved edition of Tyndale's or Matthew's Bible, the latter person being really John Rogers, the first martyr in the reign of Queen Mary. In 1540 King Henry VIII. commanded a copy of the Bible to be placed in all the churches, attached to a chain, and two years later the same authority ordered their removal from the churches. It was again authorised in the time of Edward VI.; it was withdrawn in the reign of Mary; it was restored in the reign of Elizabeth; and in 1562 a new edition of it was published. It is from this were taken the portions of Scripture incorporated in the Book of Common Prayer. The Psalms and the Sentences of the Offertory

are still retained in the form of Cranmer's Bible, but the old translation of the Epistles and Gospels was changed in 1662 for the Revised Version of 1611. The first edition of the English Bible in Roman letters, and divided into verses, is called the Geneva Bible, because it was printed in Geneva in 1560 by the refugees, Whittingham, Coverdale, Goodman, Knox, and others, and was a new translation based on the translation of Tyndale. Archbishop Parker superintended a new translation, called the Bishops' Bible, because eight out of the fifteen translators were bishops. It was published in London in 1568. When James I. of England and VI. of Scotland came to the throne in 1603, Dr. Reynolds, President of Corpus Christi College, Oxford, arranged a new translation, and the King appointed fifty-four learned men to take the matter in hand. Forty-three of them engaged in the work, who were divided into six committees, meeting in different places. The president of the first committee was the learned Bishop Andrews. This translation was called the Authorised Version, and appeared in 1611. Three years were spent upon it, and it is based upon the Bishops' Bible. The Old Testament of this translation is accepted by the Jews who speak English, and both Testaments by the churches in the Colonies and in America, and by all the Nonconformist sects. Inasmuch as scientific knowledge, and the study of Hebrew and Greek, had made great progress, it was thought wise in the reign of Queen Victoria to issue a revised translation of the Authorised Version, and two bands of Bishops and learned men belonging to the Nonconformists were selected to bring out the work, one

band for the Old Testament, and the other for the New. This task was commenced on June 22, 1870, and was completed in fourteen years. This translation is called the Revised Version, and is very valuable, upon many considerations, but it can never compete in magnificence of style, and beauty of language, with the Authorised Version, which is likely to retain its place in the hearts of the people for a long time to come.

CHAPTER XVIII.

Calvin and Christening.

THE general custom in the time of Wickliff, 1370, was to administer baptism by immersion, and no other mode was allowed, except in cases of danger by death. Queen Elizabeth, 1533, was baptized by immersion. Sprinkling became general in this country from the middle of the reign of Elizabeth, and was introduced by the disciples of John Calvin. However, previous to this, there was a liberty of Liturgy. Children who were too weak to be immersed were sprinkled ; then ladies of position, and at last. the common people craved the favour of the priests to have their children accounted as sick, or too weak to be immersed, especially if an instance, real or imaginary, could be produced of a child having caught a chill by being immersed. English and Scotch Protestants fled to the Continent in the reign of

Queen Mary. When they returned home in the reign of Queen Elizabeth, they had great regard for the customs of the people among whom they had sojourned, and especially for John Calvin, the great divine of Geneva, and the rules which he had formulated and established in his church in that city. Calvin had given his opinion in his Institutes that it did not matter whether a candidate for baptism was immersed once or thrice, nor whether water was poured upon him. He also drew up for the Church at Geneva a form of Liturgy to administer the Ordinances, in which he teaches the minister to pour or sprinkle water on the head of the infant. This was the first Liturgy in the world to call for sprinkling alone. The English and Scotch, on their return home, adopted this new plan, so that the old custom of dipping became less in the last years of the reign of Elizabeth, and it fell away gradually, until it was universally neglected. The Westminster Assembly of Divines met, in accordance with parliamentary law, July 1, 1643, for the purpose of reforming religious doctrines, worship, discipline, and government. It was constituted of one hundred and twenty-one divines and thirty laymen, ten of whom were peers. In this Conference Dr. Lightfoot succeeded in establishing sprinkling instead of immersion. All matters were settled by vote. When the Assembly divided, there were twenty-four for immersion and twenty-five for sprinkling, a majority of one for sprinkling! Thus it was that the Scriptural and Early Church custom of immersion was done away with in our land. Baby Baptism, in its present form, is an Alien from the Continent—the Child of Calvin.

CHAPTER XIX.

The Parish Church.

IN the latter half of the Seventh Century the English requested Hadrian, Pope of Rome, to select a suitable man and consecrate him Archbishop of Canterbury. He chose Theodore, a native of Tarsus, in Cilicia, a monk of ability, learning, and piety. Theodore, after subdividing the dioceses, promoted the settlement of parishes by encouraging the landowners to build churches and appropriate the tithes of their own estates to the maintenance of their own clergymen. This accounts for the irregular size and endowment of parishes, and for the lay patronage of parochial benefices. Previous to the advent of Theodore, there were many churches erected in different places, but there was no settled system to make them universal. Instead of there being a settled pastor in every neighbourhood, the custom was for the clergy to live together in monastic communities; but Theodore induced the nobles to adopt the plan he had seen in successful operation in Greece, namely, a church and clergyman on every estate. Also, it had been the custom for the faithful to pay their offerings into a general fund administered by the bishops. Theodore arranged for contributors to give money, lands, and produce towards the maintenance of settled clergymen in their own neighbourhood. So it came about that a gentleman's land tenure became a parish. In order to facilitate the success of this plan, Theodore directed that all who built churches, and maintained a settled pastor, should have the right to select their own shep-

herd. It is thus evident that parishes are, mostly, the results of Church Extension in the land by building of churches within limits that already existed under the names of Manors, etc., which after building churches in them were designated as "Parishes." Many of the ancient Parish Churches are erected on sites where the Druids formerly worshipped. In their turn, and in different modes, the Druids, the Early Welsh Christians, the pagan Saxons, and the later Welsh, have worshipped upon the same sacred ground. The sites where the ancient Parish Churches stand are the most ancient class of land tenure in the kingdom, which, with a few exceptions, remains to the present time consecrated in unbroken continuity to religious service, and without ever having been prostituted to secular purposes. The Parish Churches were erected where the early people assembled as central missions in the open air to worship God. The means for their erection was provided sometimes by a wealthy nobleman, and sometimes by one or more landowners and other parishioners who lived within the manor or homestead to which the new church was to serve as the Parish Church. The earliest churches were built of timber, with rushes or straw as a roof. After this it became the custom to use stones in the erection of churches, and the style in turn was Welsh, Saxon, Norman, and Gothic. The most interesting edifice in an ancient town is the old Parish Church. It is the only building that has survived the changes of centuries in society, politics, and nationality. To the congregation worshipping within its walls it has been at all times the historical centre of the chief events, not

only in their own personal lives, but also in the lives of their forefathers for many generations. The Parish Church, mainly, has been the home of the religious life of the parishioners. There they were baptized, received into church fellowship, became communicants, worshipped, were married, and there they were borne to be laid to rest under the shadow of the dear old sanctuary. In the Parish Church the parishioners assembled in times of public sorrow and joy to offer up prayer and praise to God. Upon public occasions the steeple of the church served as a watch tower, from which the watchmen could see the approach of the enemy from afar. The church bells sounded notes of warning to the parishioners to prepare for self-defence. To the Parish Church the parishioners would flee for safety when there was danger everywhere else. In the Parish Church the most valuable treasures of the parish were stored, as well as corn and other food, in times of peril. The parishioners and others met for business on market, feast, and fair days around the Cross—the Market Cross as it was called The name of the spiritual minister of the parish was Incumbent. This name included three other names viz., Person, or Parson, Rector, and Vicar. Person is the most ancient title of a clergyman who has the full charge of a Parish Church, who has the right to discharge all the offices of the Church, and to receive all the payments belonging to the same. When a church was founded and a parish constituted connected with it, a person in clerical orders was appointed to take charge of both. He was the "Person" of the parish, who in himself as a fully-authorised clergyman, represented the

Church and the people given to his care. Rector is another name for Person. A short time before, and for centuries after, the Norman Conquest, the tithes and endowments of the parishioners were misused by laymen and monks. The poor, sick, and the people generally were neglected. At last the Church and civil authorities prohibited this robbery and indifference. Further, in the reign of Richard II. and Henry II. laws were made for the appointment of a resident vicar in every parish that had lost the endowments, who was to be endowed, not only with enough for his maintenance, but also enough to enable him to contribute to the poor. So the name vicar came into existence as being descriptive of a parish clergyman who filled the place that would be filled by a "Person," if things were as they should be in the parish. Every ancient parish whose Incumbent is a Vicar, and not a Rector, has lost the great tithe, which is now the property of some church or lay corporation, if not the property of some private individual.

CHAPTER XX.

Monasteries.

THE history of the Church from the Seventh Century to the Tenth Century is associated with the monasteries. These institutions were introduced here by monks from the Continent. The monks were of various orders, named after persons who founded them, or places whence they originated. They erected many splendid monasteries and superb churches. One of the most magnificent edifices was Tintern Abbey, in Monmouthshire. After these came several orders of Begging Friars. These were at first of great benefit to the country, for they travelled through the towns and villages preaching the Gospel. Ultimately, through their misdeeds, they fell into disrepute and disgrace. The people would have none of them. They erected many large and beautiful monasteries in North and South Wales. Their ruins are seen at the present day. The ruins of the Abbeys of Llanthony, Margam, Neath, Denbigh, Rhuddlau, and others, remain as suggestive monuments of the prosperous monasticism of the past. The main parts of every monastic institution were the Chapel, in the form of a Cross, where the monks used to pray and sing praise; the Chapter-house, where the Abbots of the surrounding monasteries met to arrange Church affairs; and the Scriptorium, or the Library. Here were kept the records of the times, and the greater part of our history anterior to the Sixteenth Century is the work of these clerical writers. At first, the lands of the monks were, as a rule, small in size, and their

circumstances comparatively poor. They considered poverty and work to be the two great remedies against sin. Gradually, the monastic estates grew larger. The Abbots were, really, great landowners, and monks only in name. They were very powerful in the country adjacent to the monastery. Wealth at last led to wickedness. The monasteries became the homes of indolence and gluttony. Yet, they were in their earlier and purer days, of great value. They were centres of godliness, temperance, and industry, and the refuges of Education and Religion in tumultuous times. In them were preserved the literary treasures ; in them was given protection to the poor and persecuted ; in them the young were taught, and through them the blessings of Civilization and Religion were scattered into many regions. From them home and foreign missionaries went forth doing good on every hand. As the monasteries enjoyed freedom from much of the destruction rained upon other defences in the Middle Ages, we are indebted to them not only for the preservation of a large number of Greek and Latin Classical manuscripts, but also for a large number of various religious volumes, such as Service Books, Hymn Books, as well as Bibles, and other precious productions. The monasteries were of great service, for in them was preserved through the centuries much of what was highest and best in Literature, Arts, Science, Civilization, and Religion. In the monasteries, the religious service was celebrated incessantly, night and day. Every part of the worship had its own appropriate hour, all of which were termed "The Canonical Hours." The idea of the "Hours of

Prayer" was suggested by the fact that in the Bible, holy men prayed at stated times of the day and night. Thus, throughout the ages, there were men in the monasteries engaged night and day, Spring, Summer, Autumn, and Winter, worshipping the true God, and interceding for their fellow-countrymen, and the human race at large.

CHAPTER XXI.

The Welsh Bible.

THE Bible was brought to Wales and translated into the Welsh language, very early in the Christian Era. Portions of the Scripture were translated into the language of the people to whom the first missionaries preached in the Second Century. There were able Christian scholars in the country, qualified to translate the Sacred Volume. Church Colleges flourished at an early date, for instance, Bangor Iscoed, Bangor Cattwg, and Bangor Illtyd. Bangor Iscoed was destroyed by the Saxons in 607, when all the books in it were burned. The early Welsh possessed proverbs and names from Scripture. Taliesin, a famous Welsh Poet, who lived at Llanrwst, North Wales, about 540, issued a poetical translation of parts of the Bible. The "Gospel of St. Asaph," a Welsh translation of Matthew, Mark, Luke, and John, was well known in Wales. Its authorship and date are a mystery, but it was considered to be an old translation in 1282. The clergy of St. Asaph

Cathedral sometimes carried this translation through the country in order to show it to the people who desired to see it. John Peckham, Archbishop of Canterbury, praised the custom, and wrote a letter of patronage in 1282, confirming and legalising the custom. Some years ago, the books of Mr. J. Lloyd, Hafodunos, Cardiganshire, were sold, and among them was discovered a portion of the Gospel of John, translated into the Welsh tongue. This translation was written in a fair hand—such as was practised from the Twelfth to the Thirteenth Century. The author's name is unknown, and the work is now lost. Dafydd Ddu, of Hiraddug, translated a large portion of the Psalms, a portion of the first chapter of Luke, the Song of Zechariah, the Song of the Three Youths, and the Song of Simeon. Dafydd Ddu was the Incumbent of Llanfair, Clwyd Vale, North Wales, an able bard, and an excellent scholar. He flourished about 1349. This manuscript was not to be found but in the libraries of the learned until 1801, when the whole was published in the "Archæology of Wales," by Owain Myfyr, Dr. W. Owen Pugh, and Edward Williams (Iolo Morganwg). William Breton, a learned Welshman, in the Fourteenth Century, published a translation of, and a commentary on, the difficult words of the Bible. Standish, Bishop of St. David's, in his debate with Erasmus, the Reformer, appealed to it as an authority. There was a production known as the Translation of Cebydd Ifan. The name Cebydd Ifan was that of a house near Bridgend, Glamorgan. The family of the said house was in possession of an old Welsh translation of the Bible (or

part of it) in writing, made from the Latin, by one of the ancestors of the family, about 1470. A large portion of it was to hand a few years ago, but now all is lost. There existed a translation in Welsh called "The Five Books of Moses," but it is not known who was the author. Its existence was a fact, for Bishop R. Davies, in his Letter attached to Salesbury's Welsh New Testament, states that he saw it when a lad on a visit to a relation. The Bishop was 66 years of age when he wrote the aforesaid Letter, and if 50 years are deducted out of that, then the date when he saw the translation was about 1517. A Welsh translator of note was Thomas Llewelyn, Rhegoes, Glamorgan. He was an eminent poet, and a popular preacher. Iolo Morganwg called him the Father of Welsh Nonconformity. The portion of Scripture translated by him into the Welsh language was the New Testament, from the translation of Tyndale. It bore the date 1540. The work is now lost. But that it once existed is certain. For, there was a manuscript letter in the library of Sir Thomas Mostyn, Flintshire, from T. Llewelyn, to Bishop R. Davies, St. David's, urging him to proceed with his translation of the Bible into the Welsh language, and containing an account of Llewellyn's efforts with the New Testament translation mentioned. The Welsh Bible bearing the date 1546, was not at all a satisfactory one. It contained the following:—The Welsh Alphabet; the Calendar; the Creed; the Lord's Prayer; the Ten Commandments; the Seven Graces of the Church, etc. As it contained very little of the Scriptures, its proper title ought to have been,

not Bible, but Almanack. It is surmised that this imperfect fragment appeared under the editorship of Dr. John David Rhys, in 1546. In 1562, an Act was passed in Parliament, ordering the translation of the Bible into the Welsh language. It was arranged that the whole Bible, and the Common Prayer Book, were to be translated under the superintendence of the Bishops of St. Asaph, Bangor, St. David's, Llandaff, and Hereford, and to be in use in the churches by March 1, 1566, under a penalty of £40, in case of failure, to be paid by each of the said bishops. Until this translation had been completed and published, the clergy were to read in the public service the Gospels and Epistles, the Lord's Prayer, the Articles of the Christian Faith, the Litany, and other such portions of the Common Prayer Book in the Welsh language, in accordance with the orders of the aforementioned bishops. The appointed day, March 1, 1566, came, but there was no sign of the new Welsh Bible. No wonder it was so. For only three years were given to accomplish the huge task of translating the Old and New Testament, and the Common Prayer Book—no provision was made for the expense—no positive royal order was issued—no care was taken to divide the work between competent persons—there was no plan of procedure—no one was delegated to undertake the work or a part of it—only authorisation was issued by Parliament that the work was to be done. The bishops did not move in the matter; neither were they fined. The Parliament of the time cared nothing for the Welsh language. The Salesbury New Testament in Welsh

was issued in 1567, by W. Salesbury, Esq., Plas Isaf, Llanrwst, North Wales, who undertook the task at the request of the Welsh Bishops. It was a volume of 399 pages, printed in black letters, and was divided into chapters and verses, and contained some margina notes. Salesbury was helped in the work by Thomas Nuet, Precentor of St. David's, and Dr. R. Davies, Bishop of St. David's. The Precentor translated Revelation, and the Bishop translated II. Timothy, Hebrews, James, I. and II. Peter. All, except this, was translated by Salesbury. About five years were spent in doing the work. It was published in London, by Henry Denham, at the expense of Humphrey Toy, which indicates that it was a private enterprise, and that Parliament had no hand in it. The volume contains two dedicatory letters, one in English to the Queen by Salesbury, and the other in Welsh by Bishop Davies to his fellow-countrymen. Iolo Morganwg, and several other learned historians, were of opinion that Salesbury and Davies made much use of the translation of T. Llewelyn, of Rhegoes, Glamorgan. There are strong reasons for thinking so. Their translation bears the stamp of the Glamorgan dialect to an extensive degree: Salesbury and Davies were natives of North Wales, and had not at any time resided in Monmouth, Glamorgan, nor in any other part of the Principality, where the Essyllwg dialect prevailed. Besides, it is said that this translation of the New Testament was not well understood by the inhabitants of North Wales. This is easily believed, for the dialect of this Testament is that of Essyllwg, which was entirely strange to the

people of North Wales. The inevitable conclusion is, that the Squire, and Bishop, of North Wales, either forgot the welfare of the region where they lived, or were helped by the translation of T. Llewellyn, as they could finish their task sooner by following him. It is said that Salesbury and Davies commenced a translation of the Old Testament also, but they quarrelled, and the work was at once dropped. It was a very little thing that caused the quarrel—only one word. They could not agree about the derivation of that one word. The whole Bible appeared in the Welsh tongue for the first time in 1588. It was called Dr. Morgan's Bible. The translator was Dr. William Morgan, Ewybrnant, Penmachno, Carnarvonshire, North Wales, who subsequently became Bishop of St. Asaph. It is not known what aid he received to make this translation of the Bible, but there must have been others who co-operated with him, for to translate the Old Testament and the Apocrypha, and to revise the Testament of William Salesbury, was too much work for any one person. He acknowledged his obligation to Whitgift, Archbishop of Canterbury; Dr. Hughes, Bishop of St. Asaph; Dr. Bellot, Bishop of Bangor; Dr. Goodman, Dean of Westminster; Dr. David Powell, Vicar of Rhiwabon; Edward Prys, Archdeacon of Merioneth; and Dr. Richard Vaughan, Bishop of London; but there are no particulars regarding their part in the important enterprise. There is no certainty when Morgan commenced to translate, some say 1578, others say 1583. An edition of 800 copies of it was printed, and a copy of it was placed in each Cathedral, and in each Church

throughout Wales. It was printed in London, by Christopher and Robert Barker. When Morgan began to translate, the Papists were strong in their opposition to the Bible being given to the people in their own tongue. Falsehoods were invented against him, even by his own parishioners at Llanrhaidr-yn-Mochnant. He had to contend with difficulties on every hand. He revised Salesbury's Testament the second time, and it was ready for the press when he died in 1604. Dr. Bishop Morgan may well be reckoned as one of the princes of the Principality. A noble monument to his memory stands near St. Asaph Cathedral. It was unveiled by Bishop Edwards, of St. Asaph, in 1892. Dr. Parry's translation of the Bible appeared in 1620. It was of large size, printed in black letters, and divided similarly to Dr. Morgan's Bible, with contents to the chapters, and marginal references. It was printed in London by Norton and Bell, Printers to His Majesty. Dr. Richard Parry, the translator, was the successor of Dr. Morgan, in the Bishopric of St. Asaph. He received the aid of Dr. John Davies, of Mallwyd, a native of Llanferras, Denbighshire. Both Dr. Parry and Dr. Davies shared in the expense of the publication. Dr. Parry undertook the work of translation voluntarily, and not because he had received any command from Parliament. In his dedicatory Letter to the King, he states that his reason for the translation was that the former edition had ceased, and that many, if not all, of the churches had no Bible, or that the Old Book was broken, and parts of it wanting, and that no one seemed to think of even publishing a new edition. All the

churches were supplied with the new translation. This is the Authorised Version to the present day. As a literary production, this book is the most precious treasure in the Welsh language. Its purity of expression and beauty of style are unsurpassable. This volume has established the Welsh language, and is to all intents and purposes, the dictionary and encyclopædia of the language of Wales. Two hundred years passed by after the issue of Dr. Parry's Bible before another translation of any portion of the Word of God into Welsh made its appearance, although many editions of it were issued during that period. In the years 1838–39–40, Dr. Alexander Campbell's New Testament, attracted great attention in this country. Many readers were desirous to see it translated from English into Welsh. The Rev. D. Williams, Baptist Minister, Llanidloes, Montgomeryshire, commenced to translate it, and by the close of 1830, had proceeded far on with the work, and intended to complete and publish it as soon as possible, but being afraid that the work would not be generally acceptable in the Principality, he became discouraged, and gave up the task. Then the Rev. John Williams, Baptist Minister, Rhos, North Wales, was asked to proceed with the translation. He accepted the suggestion, and went on with the translation of Campbell's Testament, but before he had accomplished the half of his task, he found it impossible to proceed further. He recommenced a new translation, adopting the Greek Testament as a basis; he endeavoured to understand every sentence in it as he went on, making use of every translation within his

reach, and then wrote his version in the best Welsh, of which he was master. The work was finished, and Wales was presented with a New Testament of priceless value, translated directly from the original Greek. It was entitled "Yr Oraclan Bywiol" (The Living Oracles), and was issued from the Press of D. Marples, Liverpool, in 1842. A few years ago was issued a splendid Revised Version of the Welsh New Testament, enriched with valuable critical and explanatory notes, by the Rev. W. Edwards, D.D., Principal of the South Wales Baptist College, Cardiff. The able author is a recognised man of culture, and is among the foremost leaders of the Cymry in the Twentieth Century.

CHAPTER XXII.

John Penry.

QUEEN Elizabeth was a religious tyrant. The Act of Uniformity passed during her reign proved to be an unqualified curse to the Church and the Country. The ablest clergy of the time refused compliance with the arbitrary demands of the Virgin Queen. They sacrificed their livings for conscience sake. In their stead, artizans, tradesmen, and other unqualified persons were appointed to occupy their pulpits and parishes. The preaching of the Gospel suffered in a disgraceful and pitiable manner. In the whole of one Welsh See only two clergymen knew the way to minister the Word.

In London half the churches had crowded congregations, but no competent clergymen; while the other half, partly owing to non-resident clergy, partly owing to illiterate and incompetent clergy, had scarcely one in ten who attended conscientiously to the flock, with the result that both the Sabbath and the sanctuary were miserably neglected. A petition from Cornwall to Parliament stated that there were 90,000 souls ready to perish for want of the Word of God. Although there were 160 churches, with stipends amounting to £9,200 per annum, the greatest part of them were supplied by men who were fornicators, adulterers, felons, drunkards, gamesters on the Sabbath Day; many who preached but once a quarter. There were able and godly ministers to hand, but they were not allowed to follow their holy vocation. If any dared to go to hear them, elsewhere than in church, they were summoned before the Courts, and fined or imprisoned. There arose a beseeching cry from the devout among the people for the casting out of the "dumb-dogs" and the appointment in their place of faithful ministers, allowed to preach the Gospel without being molested. Out of 10,000 parishes in England and Wales there were only 2,000 that had clergy who could preach. What a tragic fact! 8,000 parishes in which the parishioners had no proper minister to teach and lead them! Those of the people who desired to hear the Gospel were compelled to travel 12 or 20 miles, and then they were fined for not attending the Parish Church at home. Such was the sad state of the country when John Penry, the future Welsh martyr, came upon the

scene of action. He was the son of a Breckonshire farmer, and was a graduate of Cambridge University. While Dr. William Morgan was busily engaged in North Wales translating the Bible into the Welsh language, John Penry was being prepared by a mysterious and merciful Providence, in Cambridge University, to apply the teaching of that Bible to the consciences of his fellow countrymen in Wales. While there he became acquainted with three learned friends who were, like him, destined to wear the crown of martyrdom; and also with another member of the University, namely, Archbishop Whitgift, who was to place that crown on their brows. After a while Penry left Cambridge for Oxford. Ultimately persecution compelled him to flee to Scotland. When he first went to Cambridge he was a Papist. He knew nothing of the Bible, only as much as he heard of it in the formal service on Sunday. He conformed to the usual church customs for a while. But he soon became acquainted with Puritan companions, who were in the habit of meeting together once a week to read and study the Bible, and to hold prayer meetings. Occasionally he heard a sermon delivered by one of the popular Puritans. The new associations led Penry to be a Bible-lover, and to become a preacher of the Gospel. His soul was fired with zeal for the salvation of Wales, his native land. He knew that it was shrouded in spiritual darkness, and that those who ought to teach the people were indifferent to their duty. He petitioned the Queen and Parliament, begging for an improved arrangement regarding the preaching of the Gospel in Wales. At this time he was a most loyal churchman.

There is no doubt that if the authorities had permitted him to labour on Christly lines within the Church, he would have been one of its greatest champions. But his appeal was rejected. The benefactor was boycotted. Whitgift and Elizabeth frowned upon him. He was cast into prison. When brought to trial, the charge against him was that he had said that a clergyman who never preached could not be a good minister of Jesus Christ. His judges, Archbishop Whitgift and the Bishop of Winchester, said that the declaration of Penry was a cursed heresy. "Thank God," said Penry, "that I ever knew such a heresy, and by the grace of God I will give up my life before I will give up this belief." "It is a heresy," said the Bishop of Winchester, "and you shall withdraw it." "Not as long as I live, by the help of God," was the heroic Welshman's reply. Penry published many pamphlets, which were politically and spiritually opposed to wrongs in State and Church. This action was daring, for it brought him into collision with the Star Chamber, one of the most cruel Church and State agencies ever known in the Christian Era. He was exposed to fines, imprisonment, and death. He gave great offence by stating that a man without ordination who preached Christ was better than an ordained clergyman who was idle. He also taught that the people could maintain their own ministers by their voluntary contributions. He rebuked all who neglected their duties, whether they were bishops, clergy, or laymen; and appealed strongly to the Welsh Members of Parliament to stand bravely for the claims and interests of the Principality. This he did openly in his pam-

phlets, although knowing at the time that such a course led to prison and perhaps death. He was a prince of the religious press, both in England and Wales. For years after his return from Scotland, and while residing in London, he did glorious work, both as a preacher and an author. At last he was apprehended and cast into prison. His correspondence with his wife and little daughters, while in confinement, are among the most pathetic writings in domestic literature. His letter, dated April 10, 1593, reads as if written with a pen dipped in tears. In seven weeks afterwards he was hanged. To-day John Penry's ecclesiastical executioners are gibbeted in history, while he is registered with the renowned who form the glorious Army of Martyrs.

CHAPTER XXIII.

The Welsh Prayer Book.

THE first step taken towards translating the Book of Common Prayer into the Welsh language was in 1546, when the Creed, the Lord's Prayer, and the Ten Commandments, together with portions of the Scriptures were translated by Sir John Pryse, LL.D., a noble Welsh Knight, who resided at the Priory, Brecon. The first complete translation of the Prayer Book into Welsh was made by Bishop Richard Davies and William Salesbury. It was published in 1567. Another edition

of it appeared in 1588. In the same year the "Psalms of David," in prose, were published in a separate volume. In 1588 also appeared "The Book of Common Prayer and the Service of the Sacraments, and other Ceremonies of the Church of England." No less than five editions of the Prayer Book, partly or wholly, were published in Welsh in the latter half of the Sixteenth Century—the Century in which more was done to purify religion and elevate the world than at any time since the Apostolic Age. A new Welsh edition was issued in 1630. The next appeared in 1633, when Dr. Davies, of Mallwyd, North Wales, published the "Primer." This volume contained Morning and Evening Prayer, the Catechism, etc. In 1634 the Welsh Prayer Book was revised and printed in a small volume. A large edition, for the use of the churches, was issued in 1664. In 1677 an abridged edition, bound with the Bible, was issued. In 1683 the Oxford Press sent out a second edition, published in 1664, for the use of the churches in Wales. In 1687 appeared "The Book of Common Prayer and Service of the Sacraments." A small edition was issued in 1688, and in it a translation by Thomas Jones of "The Thirty-nine Articles." Bishop Bull, of St. David's, called the special attention of the clergy and all the churchmen under his jurisdiction to this able volume. In 1710 appeared a large edition of the Welsh Prayer Book for the use of the churches in Wales. This edition was carefully compared with the English Prayer Book, and severely revised wherever it was found necessary by Dr. Humphreys, Bishop of Hereford, and the Rev. Ellis Wynne, of Lasynys, under whose supervision it was

brought through the press, and who translated the Canons now printed for the first time in Welsh. In 1718 an edition of the Welsh Prayer Book was brought out by the Rev. Moses Williams, the eminent and patriotic vicar of Defynog, and the son of the Rev. Samuel Williams, Vicar of Llangunllo. The whole of the Prayer Book was not translated at once. The Homilies were translated in 1606 by Edward Jones. In 1664 the Articles were translated by Dr. John Davies, Mallwyd. In 1710 the Canons were translated by Rev. Ellis Wynne, Lasynys, who also translated the "Act of Uniformity" in 1718. The latter clever clergyman was the author of the immortal work, "The Sleeping Bard." Wales is greatly indebted to both these Welsh churchmen, for they did special work in the final revision of the Welsh translation of the Bible and Prayer Book. The value of the service accomplished in the various Welsh translations and revisions baffles all description.

CHAPTER XXIV.

The Reformation.

THE Protestant Reformation in Great Britain took place in the first half of the Sixteenth Century. It was first developed in England, and then spread to Wales. In England is found the first chief influences of the Reformation in its relation to this island. Although

Wales was Christianised long before England, yet England was Protestantised long before Wales. For the first hundred years the history of the Welsh Reformation is so closely allied with the English Reformation that it is nearly impossible to distinguish them one from the other. The Reformation was not a sudden event, but the outcome of circumstances that had been in operation for centuries. Three mighty forces must be recognised as lying at the base of the great spiritual change. First, hatred towards Rome, which operated specially in the Court, and also among the bishops; secondly, a mental awakening, more particularly among the thinking classes in the colleges and schools; thirdly, Lutheran influence, felt mostly among the masses. It is from the combination and the co-operation of this threefold power that the Reformed Church emanated. The Church and country had always been opposed to the interference of Rome, and there had been constant strife between our Kings and the Popes, regarding the proper limits of authority belonging to both sides. The Church in this land had been, down to the time of William the Conqueror, much more national than Romish, but after that sovereign appointed the Italian Lanfranc, as Archbishop of Canterbury, in 1070, who created a great deal of trouble for himself and his successors, by introducing a strong foreign element, which was encouraged in order to crush the national spirit. Frequent appeals to Rome; the independence of the monkish orders of every authority but that of the Popes; the demand for money on the part of Rome at the consecration of every bishop, especially in the years between

1486 and 1531; and the incessant cry for livings and bishoprics to be bestowed upon foreigners, when Britishers had a much stronger claim to them; all created universal and bitter dissatisfaction, which was ever on the increase as a growing tempest. It is true that all these things had been going on for ages, but the spread of knowledge shed light upon the evils, and the invention of printing gave the people means to complain effectually. The first Printing Press was erected in Westminster Abbey in 1493. In the fourteenth century appeared the "Morning Star" of the Reformation in the person of Wickliff, Rector of Lutterworth, Leicestershire. He translated the Bible into the language of the people: There were great difficulties in his path. They were the slow method of writing by which copies were multiplied, and the great expense of each copy—equal to more than forty pounds of our money at the present time. However, hundreds of copies, all in writing, were produced, and that in spite of cruel opposition. The strongest measures were adopted to destroy the edition. Many copies were destroyed by fire and otherwise, as corrupt and heretical productions; and possessors of the book were savagely persecuted. The desire to own a Bible was so great that those who had not the money to purchase a complete copy, gave several loads of hay for a chapter or two of the Sacred Oracles. They concealed the prohibited treasure under the floor of their houses, and endangered their lives rather than forfeit the Holy Book. They remained up all night, with their doors bolted for fear of the foe, to read or to listen to others reading the Word of God. They read the book

in the forest, field, and factory. The silent reading of Wickliff's Bible throughout the Fifteenth Century contributed to the religious knowledge which was prevalent at the beginning of the Reformation, and prepared the people to cast off the yoke of the oppressor. The need of a reformation had been felt by the good citizens of this country long before it came. In 1505 Martin Luther, the German monk, commenced the Reformation in earnest. The immediate cause was the open sale of Indulgences, or sin-charters, by the purchase of which for a small sum of money, transgressions could be committed and pardoned, however great the guilt of the purchaser. Luther published reform books which had a ready and large sale in this country, and they succeeded to a marvellous degree in firing the Protestant spirit on every hand. A great revival had taken place in the study of the Greek language, the language in which the New Testament had been originally written. William Tyndale published a New Testament, translated from the Greek text by Erasmus, in 1526. Education was highly favoured in this period by Dean Colet, who founded St. Paul's School, near St. Paul's Cathedral, London. The time arrived when the Reformation was to burst forth. The sensuality of Henry VIII. became the means to hasten the maturity of that which had been a long time growing. Cranmer, Archbishop of Canterbury, was instrumental in doing much for the good work which commenced in the reign of Henry VIII., and was carried on at great sacrifice through the reigns of Edward VI., Mary, and Elizabeth. Really, it was in spite of the Tudor dynasty, with the exception of the reign of

Edward VI., that the Protestant Reformation in this country blossomed into reality. The great purpose of Henry VIII. was not to reform the Church, but to checkmate the Pope; not to establish Protestant Reform, but to have revenge upon Rome. Henry, Mary, and Elizabeth—the Tudor trio—have little or no claim upon our gratitude for the Reformation. It was mainly Churchmen in the Church, during the reign of these monarchs, who struggled most heroically for the establishment of Protestant principles in this land. Many of them dared and died for Christ, Church, and Country.

CHAPTER XXV.

Oliver Cromwell.

CHARLES I. owed many of his misfortunes to the unwise and destructive attempts of Archbishop Laud to force upon Scotland a Liturgy to which the people objected. The scheme was opposed with great indignation by Scotchmen, and ended in total failure. Laud was charged by the English Puritans with making changes in the Book of Common Prayer favourable to the doctrines of the Romish Church. When the Puritans won a majority in Parliament they succeeded in putting Laud in the Tower; then taking the Liturgy in hand, they attempted to remove from it all that savoured of Popery. In 1610 some began to speak openly of the right of bishops to sit in Parliament, and many petitions

were laid on the table of the House of Commons calling for the abolition of the episcopal form of Church government. Then the Puritans being in power, a law was passed in the Commons declaring that the bishops were not to have a vote in Parliament, nor possess any spiritual or temporal power. An Act was introduced into Parliament to do away with the Sign of the Cross in Baptism, the wearing of Clerical Vestments in the Service, and Bowing at the Name of Jesus. An order was issued for the removal of the rails surrounding the Altar. The Parliamentary soldiers, in their zeal against Episcopacy, played havoc with churches and cathedrals. Organs were shattered, fonts were defiled, and Prayer Books were torn to pieces and scattered to the four winds. An attempt was made to establish Presbyterianism upon the ruins of Episcopacy. The Westminster Assembly met in 1643, in which the Presbyterian majority attempted to change the Episcopal Church into a Presbyterian Church. In this they were foiled by a little band of Independents. It might be expected that, when the Puritans came into power, which happened when the Long Parliament grasped the reins of government, they would respect the claims of conscience so long refused to them, and for which they had groaned so long and loudly. But there was very little difference between their toleration of their fellow-sectarians from that shown by the Papists in the reign of Queen Mary. Presbyterianism was in the ascendant at the outbreak of the Civil War, and retained its predominance among the Parliamentarians for some years. The Presbyterian ministers began to clamour for the suppression of the

Sectaries, as they styled the Baptists and Independents. Dr. Calamy, in a sermon preached before the House of Commons in 1644, said: "If you do not labour according to your duty and power to suppress the errors and heresies that are spread in the kingdom, all these errors are your errors, and these heresies are your heresies." Dr. Burgess, in another Sermon before the House on April 30, 1645, said: "Is it persecution and anti-Christianism to engage all to unity and uniformity? Doth Paul bid the Philippians beware of the concision? Doth he beseech the Romans to mark those that cause divisions and offences contrary to the doctrines they have received, and avoid them? Doth he, in writing to the Galatians wish, "I would they were cut off that trouble you?" And is it such an heinous offence now for the faithful servants of Christ to advise you by the same course? Good heavens!" Even Baxter said: "I abhor unlimited liberty and toleration of all, and think myself easily able to prove the wickedness of it." The same year that Dr. Burgess preached his sermon, Parliament, now filled with Presbyterians, passed an Ordinance, which ran as follows: "That no person shall be permitted to preach who is not ordained a minister of this (the Presbyterian) or some other Reformed Church; and it is earnestly desired that Sir Thomas Fairfax take care that this Ordinance be put in execution in the Army." The Baptists especially were marked out for persecution. One Presbyterian author calls upon the magistrates "to declare that Anabaptists, who go dipping persons in cold water in winter whereby persons fall sick, etc., should be proceeded against

as vagrants and rogues that go from country to country"; that in the event of "any falling sick upon their dipping and die," the Anabaptists who administered the rite "should be indicted upon the statute of killing the King's subjects, and be proceeded against accordingly." The Ordinance was put into operation, and many Baptist ministers had to feel its severity. Hansard Knollys, an eminent Baptist minister, at one time a clergyman, was one of the last victims of this Presbyterian persecution. He was stoned out of the pulpit and prosecuted at a petty sessions, and fetched out of the country sixty miles to London, and was compelled to produce four or five witnesses of good repute to prove and vindicate himself from false accusations. In that same year an Ordinance of Parliament was passed, one article of which ran thus: "Whosoever shall say that the baptism of infants is unlawful, or that such baptism is void, and that such persons ought to be baptized again, and in pursuance thereof shall baptize any person formerly baptized, or shall say that church government by Presbytery is anti-Christian or unlawful, shall, upon conviction by oath of two witnesses, or by his own confession, be ordered to renounce his said error in the public congregation of the parish where the offence was committed; in case of refusal, he shall be committed to prison until he shall find sureties that he will not publish or maintain the same error any more." This Ordinance is a blot on the Presbyterianism of Cromwell's time. Also during the Commonwealth, the Church sunk deeper and deeper in misery. In 1644, it was ordered by Parliament that Christmas Day be observed as a

Fast and not as a Feast. An Ordinance was passed, prohibiting the use of the Book of Common Prayer in any place of worship in England or Wales. A book called "The Directory" was substituted for it. According to its rules, the minister was to pray for a blessing upon the portion of Scripture to be read; the minister, after the singing, was to bring his own heart and those of his hearers into a right state regarding their sins; a long prayer was to be offered before the sermon; the sermon was then to be delivered; the meeting was to be concluded with a thanksgiving prayer. Baptism was to be administered publicly before the whole congregation, and not in a house, and by a minister. Communicants were to sit around or near the Lord's Table. The Burial Service was entirely abolished. The custom adopted was to take the corpse on the day of the funeral to the public graveyard, and immediately inter it without any ceremony. The use of the Book of Common Prayer was prohibited, even domestically and privately. Every copy of it was to be given up, and heavy fines were imposed upon those who transgressed these orders. For the first offence, the fine was five pounds; for the second, ten pounds; and for the third, twelve months' imprisonment. Every clergyman who refused obedience to the Directory, was fined forty shillings for each violation. Every person who preached, wrote, or printed anything against it, was to be fined, according to the discretion of the Magistrates, in a sum not less than five pounds, and not more than fifty pounds. Every clergyman was prohibited to preach, administer the Communion, or teach

in a school. Disobedience led to poverty, prison, transportation, and death. The Litany was read only in a few special families, and the clergy were nearly all silenced. Frequently some of them, though bright in intellect, pure in character, and great in service, were treated by the mob with disrespect and cruelty. Anti-Church traces of the Cromwellian era are visible to-day in hundreds of places in Wales. There are pathetic records in many old Welsh Church Registers of the destruction caused by the iconoclastic Ironsides. In these gloomy times there was one glorious exception in the history of the Church. A notable book, entitled "The Welshmen's Candle," had kindled a flame of Divine light in the Principality that radiated into many dark corners of the land. No book, with the exception of the Bible, ever had such moral influence upon the minds and hearts of the Welsh people as this volume of Vicar Pritchard, of Llandovery. Its simple language, homely style, pure sentiments, and practical lessons, caused it, at once, to become a family treasure, owned and loved by many of every age and grade. It became a mighty force in the Principality. Its author was a born preacher and poet. He frequently travelled between Llandovery and St. David's, preaching the Gospel. People flocked to his ministry from all directions. He was plain spoken, and being extremely evangelical, he did not spare Popish supremacy and superstition. His book and sermons were caskets of golden sayings; his beautiful teachings were as apples of gold in baskets of silver; his proverbial philosophy, in pulpit and press, took the age by storm. One great

result of his orthodox teaching was that, after he had departed to his reward, many of those who had been taught by him ceased to be Episcopalians, and joined the ranks of the Nonconformists.

CHAPTER XXVI.

Vavasor Powell.

WALES, in the Seventeenth Century, was blessed with one of the greatest evangelists of the Christian Era. On no brow, within the realm of Cymric Christianity, gleams a more radiant diadem than that which adorns the brow of Vavasor Powell, the Radnor Reformer, who flourished in the days of the royal Charles, and the republican Cromwell, and who so distinguished himself in the service of Christ and Country, that we may designate him as the Paul of the Principality. While the harp of eulogy is tuned to the praise of the proverbial trio, Christmas Evans, John Elias, and Williams of Wern, the status of Vavasor Powell, as regards ability, character, and devotion to duty, is second to none of them; and as regards grandeur of character under persecution, he is unique in the annals of Welsh Christianity. Vavasor Powell was born in 1617, of honourable parentage. His father, Richard Powell, was of an ancient and noble family in Wales, residing at Knocklas, Radnorshire, where his ancestors had lived for centuries before him. His

mother was a daughter of the Vavasors, a family of great antiquity, that came out of Yorkshire into Wales. He was educated by his uncle, Rev. Erasmus Powell, a clergyman, who was a fine classical scholar, and President of an Academy in Mid-Wales. Vavasor Powell was, until 20 years of age, a pursuer of pleasure, and was looked upon by his companions as their leader in all frolics. He had no esteem for the Bible, but delighted to peruse historical, poetical, and romantic books. Like the young men of his time, he spent the Sabbath in all manner of sports. While standing on a certain Lord's Day, looking at men playing games, a Puritan reproved him, a teacher in a public school, for finding his pleasure in the misdeeds of those who displeased God. This set him thinking. It was the first seed of saving faith dropped into the soil of his heart. Two sermons heard by him from the lips of two eminent ministers, deepened his religious impressions. Ultimately, he sought Christ, and joined the Church. Sometime previous to 1640, he entered into Holy Orders, and officiated for a short period as Curate to his uncle. Ere long he retired from the Church, and joined the Puritans. The ministry of Walter Cradoc, ex-Curate of St. Mary's Church, Cardiff, and other Puritans of piety and zeal, who were then initiating the organisation of Nonconformity in Wales, greatly contributed to Powell's growth in knowledge and grace. He commenced at once to preach to his countrymen in the character of an itinerant evangelist. Although the times were stormy, he laboured with a zeal and courage which nothing could extinguish. He was considered

to be one of the most successful preachers of his age. He had marvellous skill and success in winning souls. There were numerous bodies of true Christians in the Counties of Montgomery, Radnor, and Cardigan, who attributed their conversion to his ministry. In the year 1646, he was appointed by Parliamentary authority to preach the Gospel in Wales. In 1649, the same authority passed an "Act for the Better Propagation of the Gospel in Wales." His signature was attached to this Act. At this time, the moral condition of Wales was very depraved. The able and godly preachers were less in number than the counties of Wales. There was not, on an average, one Bible for every five hundred families. The Commissioners, under the new Act, were empowered to control everything connected with religion in the Principality. Scores of unworthy clergy were turned out of their benefices. They were granted a fifth part of their stipends as an annuity, and the balance was utilised to pay the salaries of the better men appointed in their stead. A large number of itinerant preachers were appointed to the several counties of Wales. These were mostly men who had been educated in the Universities of Oxford and Cambridge, and who were paid a salary of £100 a year. And as these were not sufficient to supply the demand, a number of local preachers from among the ordinary members of the churches were appointed, who were paid a salary averaging from £20 to £30 a year. This was not a wise plan. Really, it was the establishment of Nonconformity. Among the ministers who laboured under this new dispensation, Vavasor Powell stands

pre-eminent. From the day on which he received his license to preach, signed by seventeen members of the Assembly of Divines, to the day of his death in Lambeth Prison, he laboured with ceaseless energy, and marvellous success, in spite of endless persecution. There was hardly a corner of Wales unvisited by him. As a rule, he preached every day of the week, frequently two or three times a day, and sometimes he travelled a hundred miles in a day, and preached in different places. On the Sunday he occupied the pulpit of the Parish Church; on the Monday, possibly, he addressed a congregation in the Town Hall; next day, he would preach in the neighbourhood of a village blacksmith's shop; and again he would tell the Old, Old Story in the fields to the farmers and their men. He visited the markets and fairs, where, amid the noise of buyers and sellers, and cattle, his voice was heard preaching the Cross. For several years he toiled thus, night and day, to save his fellow-countrymen. At first he was greatly in favour of Cromwell, but when the latter became Lord Protector, Powell became opposed to him. He was cast into prison. For some years he was an Independent, but being convinced that immersion was the Scriptural mode of baptism, he became a Baptist. He remained and toiled in connection with that denomination for the remainder of his life. He was a unique evangelist, a fine scholar, a splendid orator, a brave reformer, and a Christian whose character was rich with the graces of piety. Vavasor Powell was one of the first to be persecuted after the restoration of Charles II. Scenes of violence abounded on every hand. He

describes the outrages committed, of which he was an eye-witness. Innocent and peaceable people were dragged out of their beds, without distinction of sex or age, and were driven, some of them on foot, twenty miles to prison; and were compelled to travel with horsemen until they were weary and ready to fall. They were beaten with sticks to compel them to move on. Others, in Merionethshire, were driven like cattle into the parish pounds, where they were kept for several hours, while their enemies were drinking beer in the Tavern, at their expense. After this, they were taken to the seashore, where they were left during the night, in danger of being drowned. Others were cast into prison, and were kept there for months, at the pleasure of their enemies. Their cattle and sheep, in hundreds, were taken and sold. Some people were taken to the Quarter Sessions, and were compelled to walk thither in chains, contrary to the law. Many, who had met together to worship God in peace, as they had been accustomed to do for years, were apprehended and imprisoned, without as much as a single charge being brought against them. The readiness of the ungodly to harm the good men of the time was such that on the first Sabbath after the declaration of the King was received, the officers of a certain town dragged after them to the tavern a number of poor women who were listening to the Word of God, and kept them there until far into the night, making them pay for their drink. In those dark days, full of vice and violence, Vavasor Powell shared the sufferings of those loyal to the truth, died in prison, and won the martyr's diadem.

CHAPTER XXVII.

Clarendon Code.

IN the early part of the reign of Charles II., Four Laws were passed, in immediate succession, with the full purpose of driving the Puritans out of the Church. These Four Laws are known as The Clarendon Code, which consisted of the Corporation Act, 1661; The Act of Uniformity, 1662; The Conventicle Act, 1664, and the Five Mile Act, 1665. According to the Corporation Act, no Nonconformist could be a Justice of the Peace, nor hold an office of any description under any corporation. This deprived the Nonconformist Layman of office under the State. The Act of Uniformity became law 19th May, 1662. According to it, no clergyman, who refused to accept all the doctrines, rites and ceremonies, of the Prayer Book, could hold a Church benefice. Under the Conventicle Act, not to go to Church was a punishable offence; and to hold religious meetings of any sort was also a punishable offence. If only five persons, under 16 years of age, were found holding a prayer meeting, or testimony meeting, or listening to a sermon, each one of them was liable to a fine of £5, or three months' imprisonment, for the first offence; £10, or six months' imprisonment, for the second; £100, or transportation across the sea for seven years, for the third. The tenant of the house in which the meeting was held, was subject to the same punishment, even if he himself was not present. If a woman went to a meeting, unknown to her husband, he was punished for her offence. No one dared hold

family worship if there were visitors in the house. Spies were encouraged to report complaints, and received a share of the fines paid by the persecuted worshippers. The Five Mile Act prohibited any Nonconformist Minister to come within five miles of any city, or town, or parish, where he had ministered before being ejected from the Church; he was also prohibited from keeping a school, public or private. In all this business, the House of Commons rushed at once with headlong impetuosity upon the Puritans. The Bishops were recalled to the House of Lords; the Puritans were turned out of Municipal Corporations; the Episcopal form of Church government was fully restored. At last, concentrating all their energy, they flung the Puritans clean over the battlements of the Church. This crowning triumph was achieved when the Act of Uniformity became law, 19th May, 1662. The Act was deliberately intended, and ingeniously framed, to exclude the Puritans from the Church. If it was in the power of legislation to convert the Church, as Baxter said, into a prison, this was the measure to effect the transformation. The disgrace of this Act lies, chiefly, on the House of Commons. The Lords tried to moderate their madness. The King expostulated. But the Commons were determined to wreak their vengeance on the Puritans. They passed the Act. There was much debate, but at last the vote was taken. The comfort of thousands of ministers, and the success of religion, depended upon that vote. Whatever the consequences might be, the cry was "Vote," "Vote," "Vote." There were 180 against the Act,

and 186 for it. This is a fact to be weighed in the balance. The State Church rested upon a foundation of six votes. A day will dawn to vote again upon this great matter. The Act of Uniformity became law, and although opposed in the House of Lords, it was adopted by the Peers, and on the 18th of May it received the Royal assent, and was put into operation on the 24th of August. It was the anniversary of the great St. Bartholomew Massacre, a suitable day, for the measure of exclusion to come into existence. Every Incumbent, who did not on that day pronounce from the pulpit all the oaths, professions, and engagements which it prescribed, ceased to be connected with the Church. There was on that day, many a conscience trampled upon in the presence of God. The prisons were filled with Nonconformists. Almost all of them were fined in far more than ever they were worth: Night, dark night, had fallen upon Nonconformity: But, three bright stars shone brilliantly in the cloudy canopy; three great truths came to sight, and will at last prevail; namely, that Religion is a personal matter between Man and God; that the Scripture is an all-sufficient Rule of Religion; that the Kingdom of Christ is spiritual. They are an Apostolic Confession of Faith:

CHAPTER XXVIII.

Empty Pulpits.

THE eminent Baxter resigned his ministry in the month when the Act of Uniformity was signed. He became silent three months before it came into operation, and he was followed by more than two thousand, on the 24th of August, who left the Church, going they knew not whither. It was contrary to their reason, and conscience, that a babe in baptism is regenerated and made a child of God, and heir of the Kingdom of Heaven. They could not subscribe to the heresy that all, except the unbaptised and suicides, when they died went to heaven. They found it impossible to ignore the oath taken by them against Popery. They could not acknowledge, contrary to their consciences, that they had not been ordained, because they received it not from a bishop. Rather than stain their souls, they preferred prison and death. So, on that day in August, without knowing but very little about each other, they went forth. Not allowed a farthing of maintenance, not permitted to preach to their former parishioners, or to become tutors and schoolmasters in order to earn a livelihood, deprived even of a year's stipend which they had earned, they deliberately chose to obey God rather than man. Because it was impossible for them to act in accordance with their principles, and remain in the Church, more than two thousand of the choicest clergymen chose to vacate their pulpits, and lose their livelihood. Probably, the design of Baxter in retiring three months

before the time, was in order to encourage his weaker brethren. This was not in vain. A great host followed his example, without heeding the cost. Why did these men leave the Church? It was because of their ardent desire for liberty to preach the Gospel in the way they deemed most effectual for winning souls. It has been the pitiful fault of the Church authorities, upon several critical occasions, to stifle this desire, and consequently to drive out the best men, who, reluctantly, became Nonconformists. The number of ministers in Wales who were ejected from their pulpits was 71; and the number of local preachers and schoolmasters who were silenced was 37. Very soon, all the prisons were crowded with Nonconformists. Among the sufferers, Macaulay says, there were men of genius and grace, of whom any Christian society ought to be proud. Jeremy White collected a list of 70,000 of those who suffered for Nonconformity between the Restoration and the Revolution. White informed Lord Dorset that King James offered him one thousand guineas for the Manuscript, but that out of pity for the Church he destroyed the chronicle. Perhaps, all the names are in another Book, and will be brought to light on the Great Day, when the diamonds will be set in the diadem of the Deity. In three years, the Nonconformists were robbed of two millions of money, in the form of fines, etc. Five thousand of the most conscientious people of the empire died in prison; and three thousand others died as the result of what they suffered. It is argued by some, that the ejectment of the two thousand was only simple justice, as many of them occupied the pulpits of excellent

clergy who had been turned out in the time of Cromwell. This is not true. Many of the clergy who were turned out in the time of Cromwell, were deprived because of their disqualification and immorality; the ministers who were turned out by the Act of Uniformity, were deprived because of their virtue, namely, for refusing to subscribe dishonestly to the Prayer Book, while their qualification as ministers, was acknowledged on every hand. Some have attempted to deny the ignorance and immorality of many of the clergy who were ejected under the Commonwealth. But Dr. Vaughan, a high authority on the matter, stated in the British Quarterly, No. 69, page 24, that among the parochial clergy who were ejected from their benefices, there was hardly one thus dealt with, but on the ground of disqualification for his office, or immorality of character. Fuller, the Church historian, stated regarding 1643, that at that time was commenced the great work of clearing out the Clergy by Parliament; that many of them were ejected from their benefices for their wrongdoings; the sins of some of them were so disgraceful, that they were too bad to be mentioned, and cried loudly for punishment. Baxter, who was no admirer of Cromwell, stated that the Commissioners had ejected the poisonous and dangerous clergy, and had put capable and pious men in their stead, and that with excellent results, for many thousands of souls blessed God for the noble work done. Of course, there were some men of culture and moral excellence who were deprived under Cromwell; but they were men who were considered at the time to be extreme in political

and ecclesiastical sentiments; but they were very few in comparison with the hosts who were deprived because of their ignorance and immorality. It was most unfortunate that even one good clergyman should have been deprived in the days of Cromwell. The wheat should not suffer because of the tares. But no one can cast a stone at the moral character of the two thousand. The Triers of Cromwell ejected the wicked; the Parliament of Charles II. ejected the good. The truth of the matter is, the two thousand were not turned out in order that their pulpits might be occupied by those who had been ejected some years ago; for they, that is, all of them who were alive, had been restored two years before the passing of the Act of Uniformity. Indeed, the Act itself is sufficient to prove this; for the Act says not a single word about their restoration. The Act was not designed to restore anybody, but to cast out of the Church those men whose presence was an obstacle to the carrying out of the sentiments of Archbishop Sheldon and his followers. The work of restoring the clergy who were ejected under Cromwell began in 1660, before Charles landed in England, and the work was completed shortly afterwards, when hundreds of Presbyterians were turned adrift. So there was no necessity for passing an Act to restore the deprived clergy, as that had already been accomplished. The great transgressor in the tragedy was Sheldon. He was made Bishop of London after the restoration of Charles II., and upon the decease of Juxton, he was elevated to Canterbury. It was this man who was the greatest foe of the Puritans, and who was chiefly

instrumental in bringing about the Act of Uniformity. Bishop Burnett said of him, "He seemed not to have a deep sense of religion, *if any at all*, and spoke of it most commonly as an engine of Government, and a matter of policy. *By this means* the King came to look on him as a wise and honest clergyman." Both minister and monarch were religious persecutors of the deepest dye, whose Act of Uniformity was one of the greatest curses of politics and piety.

CHAPTER XXIX.

Nonconformists.

THE oldest Nonconformist organisation in Wales is the Baptist. Of course, when Christians first came to Wales, Baptists came, for all the early Christians were immersed believers. Even infant baptism (by immersion, not sprinkling) did not commence until about 300 years after Christ, and christening was not officially adopted until 1,300 years after Christ. While the other sects trace their beginning to eminent reformers and preachers of modern times, the Baptist trace their pedigree through all the centuries of the Christian Era to the Founder of Christianity. Their unrivalled antiquity as regards their distinctive ordinance of Believer's Baptism is beyond a doubt, but their history as a denomination dates from the Sixteenth Century. The first Baptist Church was founded at

Olchon, near Capelyffin, on the borders of Herefordshire and Breckonshire. The language spoken there was Welsh, even in the end of the Eighteenth Century. The church at Olchon was the first Nonconformist Church in the Principality, and was formed in 1633; its first pastor was the Rev. Howell Vaughan. In 1641 there was hardly one Nonconformist preacher for each county in Wales. But in 1640 was passed "The Act for the better Propagation of the Gospel in Wales." In 1645 Parliament set aside £300 a year of Church money as stipend to Henry Walters, Richard Symonds, and Walter Cradoc, in order that they might preach the Gospel regularly in South Wales. The purpose of this was to encourage local effort, rather than to endow parishes and churches. In the Journals of the House of Commons, June 20th, 1641, mention is made of a petition received from ministers in Wales who were authorised to preach in those places that needed it. Walter Cradoc, a former curate of St. Mary's Church, Cardiff, appeared before the House to support the petition. Then in September, 1641, a resolution was passed that it was legal for the parishioners of any parish in England and Wales to establish a Lecture, and to maintain an orthodox minister at their own expense, to preach every Lord's Day where there was no Weekly Lecture. On August 15th, 1645, Parliament resolved: "Ordered that out of the lands of the bishops, deans, and chapters of Llandaff and St. David's there be three hundred pounds per annum allowed and paid out unto Mr. Henry Walter, Mr. Richard Symonds, and Mr. Walter Cradoc, ministers, during the pleasure of the

House, equally to be divided between them, viz., one hundred pounds per annum to each towards their maintenance in the work of the ministry in South Wales." The following is a copy of the record in the books of the House of Commons: "An Ordinance for constituting Mr. Richard Symonds, Mr. Henry Walters, and Mr. Walter Cradoc, ministers, to preach itinerantly in the several counties of South Wales, and for allowing each of them one hundred pounds per annum out of the rents and revenues of the deans, deans and chapters, and prebends of St. David's and Llandaff, for their pains, and likewise for constituting a committee to sequester the said rents and revenues, and pay the said stipend to the said ministers out of them, was this day read, and, upon the question, passed, and ordered to be sent unto the Lords for their concurrence. Resolved, etc., that Mr. Recorder do prepare and bring in an ordinance for settling committees for the better establishing the affairs of North Wales, for putting the Ordinances of Parliament into execution, and for settling a preaching ministry there, and for taking care of providing maintenance for them, and for sending down ministers that may be able to preach in the Welsh tongue, and for appointing a standing committee to take notice of, and overview the actions of the several committees of those counties, and to consider of members of this House to go into those counties, and to prepare instructions for them. October 28th, 1646, Ordered that Mr. Cradoc, Mr. Symonds, and Mr. Walters, who were formerly appointed to go into Wales to preach the Gospel there, do with all convenient speed proceed thither, according

to the former appointment, and that the former allowance ordered to be paid to them for their pains be now paid unto them by the Committee of the revenue." Over one hundred paid ministers were appointed by Parliament to carry on this work. Cromwell and his co-workers removed many of the clergy from their livings, the majority of whom were ignorant and immoral, and placed a better class of men in their stead. Parliament took entire possession of Church authority and property. Independent, Baptist, and Presbyterian ministers were in favour with the Government, and consequently those of them who were willing to accept Government pay were appointed Incumbents in the Parish Churches. The Rev. John Miles (Baptist) officiated in the Parish Church, Ilston, near Swansea; the Rev. D. Davies (Baptist) officiated in the Parish Church, Gelligaer; and the Rev. Watkin Jones (Baptist) officiated in the Parish Church, Bedwas, near Newport, Mon. Many others did the same, Baptists, Independents, and Presbyterians alike. The Baptist Church, Llanwenarth, passed a resolution on May 11th, 1665, against accepting money from the State for the maintenance of religion. The second Baptist Church in Wales was organised at Ilston, Swansea, where the remains of the old chapel are still to be seen, in a secluded dingle, off the parish road, on the way to the Gower coast. It was founded in the autumn of 1649, the year in which Cromwell conquered Ireland. Early in the Seventeenth Century the Baptists were few in number, and scattered in a few places in South Wales. The first Welsh Baptist Association was held at Ilston, and consisted of three

churches, namely, Olchon, Ilston, and Llanharran. These were multiplied into thirteen churches before the restoration of Charles II. In 1695 the first Baptist Chapel was erected at Llanwenarth, near Abergavenny. So, for 62 years, the people worshipped without meeting-houses, and found their sanctuaries in the farmstead, the cottage, the barn, and in the open air. It was after the year 1710 that nearly all the chapels now in Wales were erected. The Independents commenced in 1639. It was then that the Rev. W. Wroth, Vicar of Llanfaches, Mon., formed the first Independent community in this country. The Rev. W. Wroth, together with the Rev. W. Erbury, Vicar of St. Mary's, Cardiff, and the Rev. Walter Cradoc, his Curate, were expelled from the Church for refusing to read "The Book of Sports." Mr. Erbury and his friends began to preach outside the Church in 1634. Subsequently a congregation met for worship at Blaencanaid, near Merthyr Tydvil. The majority of the Independent Churches in Wales were mixed, consisting of those who sprinkled in baptism, and those who immersed. The Rev. W. Wroth (Independent) and the Rev. W. Thomas (Baptist) were co-pastors of Llanfaches Church; the members being, some Pedobaptists and others Baptists. In 1736 the Gospel giants, the Rev. Howell Harris, Trevecca, Breckonshire, and the Rev. Daniel Rowlands, Llangeitho, together created a great revival by their itinerant, evangelical, and eloquent preaching. This revival, like many before it, and after it, was started in the Church by Churchmen, but the Church failed to see its power, necessity, and value, and so did not take the tide at the flood. Pity it

was so. It was in this period that Welsh Calvinistic Methodism had its beginning, but it is difficult to know whether Methodists were in the Church or out of it for many years afterwards, as some of them conformed to the Church mode of worship, and others to that of the Nonconformists. It is said that the Calvinistic Methodists really left the Church in 1811, for it was then they finally formed themselves into a separate body. There were individual Methodists in Wales in 1736. It was at this time that Harris and Rowlands electrified the country by their appeals. Soon afterwards several other clergymen left the Church and embraced the Methodist persuasion. The first Calvinistic Methodist Chapel in Wales was built in 1767 at Builth, Breckonshire. In 1768 two others were erected in Carmarthenshire. Soon after this the Rev. Thomas Charles, Bala, appeared, to whom the Calvinistic Methodist Societies in North Wales are mainly indebted for their organisation, prosperity, and fame. He left the Church in 1784, and went forth to preach the Gospel everywhere. He took an important part in the founding of Sunday Schools in Wales, and in founding the Calvinistic Methodist denomination. In the Association held at Bala in 1790 he drew up the rules for the regulation of the North Wales Association Quarterly Meeting. These rules form the basis of the present system of Church government of the entire Welsh Calvinistic Society. In 1801 were first published "The Rules of Discipline," setting forth the order and form of government and religious discipline. In 1811 several other rules were added so as to make the denomination perfectly inde-

pendent in its organisation of the National Church. All the Founders of the Calvinistic Methodist Church were members of the Established Church, and all of them with the exception of one, the Rev. Howell Harris, were ordained ministers of the Established Church. The Rev. Griffith Jones, Llanddowror, the founder of Welsh National education; the Rev. Daniel Rowlands, Langeitho, the mighty pulpit orator; the Rev. William Williams, Pantycelyn, the immortal hymnist; the Rev. Peter Williams, the able expositor; and the Rev. Thomas Charles, Bala, the recognised leader of Welsh Calvinistic Methodism in the Nineteenth Century, were all formerly clergymen in the Welsh Church. All of these eminent men, with the exception of Charles of Bala, lived and died members of the Established Church. To the last moment of their careers they were devoutly attached to the pulpit of Dewi Sant. The Welsh Wesleyans began to preach in the Welsh language in 1800. The Rev. John Wesley, the Founder of Wesleyan Methodism, was a devoted member of the Church. In a letter to a correspondent, dated October 10th, 1778, he wrote that all the early Wesleyan Methodists were members of the Established Church, and that he had placed in the first rules of their society the declaration that those who left the Church left them. In the year 1862, or two hundred years after the publication of the Act of Uniformity, the statistics of Welsh Nonconformity were as follows: Chapels, 2010; ministers, 1152; members, 273,200; hearers, 381,050; Sunday School Teachers, 40,000; Sunday School Scholars, 292,098. The secret of this great increase was chiefly the powerful

and eloquent preaching of a band of able and energetic men who charmed and attracted the masses by their flowing oratory and ardent zeal. While Nonconformity advanced, the Church went back. Alien bishops—alien in thought, language, and feeling—were thrust on a reluctant people, as in the days of the Normans. The clergy were very often non-resident, and Curates, who received but a miserable salary, did their duties. Religion declined, darkness lay over the land, and the clergy were blind leaders of the blind. The preaching from the pulpit was dry as Gilboa, and pastoral work was totally neglected. "The people," said Griffith Jones, Llanddowror, "dissented from want of plain, practical, zealous teaching." There was an absence of Welsh-speaking bishops, the system of the Church was inelastic, the Church leaders were short-sighted, and class was separated from class. Foreign bishops ruled, and hosts of worthless clergy were thrust into the churches, who were more attached to the public-house than to the pulpit. Many of them spent more of their time in "tafarn yr eglwys"—the church-tavern—than in the church, and found their greatest pleasure on a Sunday afternoon in tippling, and "keeping tally," for the gamesters who played ball against the pine-end of the House of God. The service in church was invariably hurried over in the most indecent manner, and the major part of the Holy Day was spent in prodigality, the parson being the chief sinner. Such immoral conduct vexed certain in the Church, who prayed and preached for reform and revival. Then, as down through the ages, the religious reformation commenced within

the Church, initiated by Churchmen, lay and cleric, who loved the Church of Christ, and had its best interests at heart, yet, sad to relate, these inner inspirations and improvements were unappreciated, and even opposed, by churchmen themselves, and thus rival forces formed, inimical to the Church, when it might have been otherwise, if the signs of the times were intelligently read and practically acted upon by the dignitaries of the Church in Wales. If there had been religious reform there would have been no religious revolution. The sins of the mother drove the children to form homes of their own.

CHAPTER XXX.

Religious Education.

ABOUT the close of the Seventeenth Century, and the commencement of the Eighteenth Century, the condition of education and religion was very low. In regard to the Universities of Oxford and Cambridge, where the teachers and leaders of the people completed their preparation for public life, Dean Swift said that he had heard more than one person of high degree declare that they could learn nothing at Oxford and Cambridge but how to drink beer and smoke tobacco. All this was true of hundreds of others. The examinations for degrees were ridiculously easy; indeed, they were quite a laughing farce. Lord Eldon said in regard to his own examination in the year 1770, "I was ex-

amined in Hebrew and History. 'What is the Hebrew for a place of a skull?' I replied, 'Golgotha.' 'Who founded University College?' I said, 'Alfred the Great.' 'Quite correct, sir,' said the Examiner. 'You are qualified to take your degree.'" The education of the middle and the lower classes was also shamefully neglected. Institutions formed in the previous ages had been diverted to a great degree from their original purposes, and not one in even twenty in Wales could sign their own names, or read the Bible. The morals of the masses were pitiable. The common evils of the times were the drinking of intoxicants, and the wasting of time in frivolous games. The religious condition of the country was degraded and distressing. The spiritual standing and habits of the generality of the clergy and laymen were worse than questionable, and the condition of religion among the Nonconformists was very little better. Every class in society abused morality, and the Church made but very little effort to create a revival. This moral chaos was caused by the neglect of the Welsh language on the part of the temporal and spiritual authorities, while every effort was made to change it for the English tongue; also by the absence of education in Welsh, the only language understood by the majority of the people; and by the fact that the wealthy were generally English, and thought more about hunting and fishing than about their own souls, and those of their neighbours. Besides, it was only too common a custom to commandeer the endowments of the Church in Wales in order to enrich the Church in England, and to maintain educational institutions there. These disgracefully

dishonest proceedings, together with the arbitrary elevation of strangers to bishoprics, and the promotion to the best Incumbencies of men equally incompetent and strange, could not but create intellectual, social, moral and spiritual deterioration in the Principality. This was the condition of things when the Rev. Griffith Jones, Vicar of Llanddowror, Carmarthenshire, made his appearance upon the scene as a religious reformer. He came of a good stock, the family being highly respectable. When still young his father died, and it fell to the lot of his kind and godly mother to bring him up in the fear of the Lord. When 25 years of age he entered Holy Orders, and was ordained a deacon, September 24th, 1718, and on September 2nd, 1719, he was ordained a priest by Bishop Bull, who was greatly enamoured of the young clergyman. He officiated for a time as Curate at Laugharne, Carmarthenshire. While there he became acquainted with Madam Bevan, a philanthropic lady, who afterwards became his generous supporter as a reformer of his native country. After being for a short time the Vicar of Abercywyn, Mr. Jones was promoted in 1716 to be Vicar of Llanddowror. Immediately upon his settlement there he began the great work that has crowned his memory with immortal renown. He taught his parishioners in the Bible and the Book of Common Prayer. He found the worshippers awkward in going through the Service of the Church, but it was not long before he taught them to go through their devotions skilfully and effectually. He became notable as a Scriptural, instructive, and successful preacher. Queen Anne conferred upon him the

honour of preaching at Court. The great Daniel Rowlands, Llangeitho, attributed his conversion to one of Mr. Jones's sermons. The learned Peter Williams, the expositor, said that he traced his first religious impressions to his visits to Llanddowror, when his mother carried him in her arms to hear the great vicar. John Elias, one of the Welsh princes of the pulpit, first realised the value of religion by hearing the tracts of Jones, Llanddowror, read at his grandfather's house in Carnarvonshire. But although preaching is a Divine institution, and one of the chief supernatural means for saving the world, it is not sufficient of itself. The vicar of Llanddowror felt this keenly. He found that the people were devoid of even elementary knowledge of religion. Although they did understand a little of spiritual things they were unable, owing to lack of practice, to give satisfactory replies when they were examined. The result was that he proceeded at once, and in earnest, to teach the people the Catechism. In doing this he simply brought into operation an old custom prevalent in the Early Church. He attributed the low condition of piety in the country to the neglect of this good old Church plan of teaching the people. He wrote a letter addressed to the Nation upon the subject, in which he called attention to the authority of Scripture, the custom of the Primitive Church, and the positive commands of the Church itself on the matter. He proved himself to be one of the greatest philanthropists by his burning and brave desire and efforts to facilitate the spread of elementary knowledge among the poor. He organised free schools for them, and showed great

practical wisdom in the arrangements of these popular institutions. The good vicar was sorely distressed at the people's misery, which he discovered when he catechised them. On the Saturday next before Communion Sunday he was accustomed to assemble the people together to prepare them for the holy Ordinance. In the Church on Sunday the Catechism was taught immediately after the Second Lesson, when the sanctuary was full of people engaged in worship. He published several works in the form of tracts, prayers, sermons and letters. He also succeeded in getting the Society for the Propagation of Christian Knowledge to publish two or three editions of the Welsh Bible, which were sold at once. He started a school for the teaching of elementary knowledge in his own parish, which was maintained by offertories in the church of Llanddowror. Schools were also opened by him in parishes adjacent to his own. He then formed a society of voluntary subscribers to meet the expenses. Substantial aid came to hand from the Society aforementioned, namely, the S.P.C.K. Similar aid was received from different parts of England and Wales. The Schools were a great success. In 1741, that is, 11 years after they were commenced, the vicar states in a report published by him, that the schools were 128 in number, with 7,595 scholars; while in 1760 the schools numbered 215, and the scholars 8,687. The total number passed through these schools during these years was 158,237. All were Day Schools. There were also Night Schools, in which were many scholars, large numbers being grown up and old people. These schools led to the establishment of National Schools, British Schools,

Board Schools, and finally, County Council Schools, and the Welsh University. The plan adopted by the vicar of Llanddowror was to employ a stipendiary body of schoolmasters, who had been educated by him. They were all religious men. They were, first, well-rooted in the Welsh language, and then in the English language; afterwards they were taught in the Scriptures, and the Book of Common Prayer; and then in the Chanting of the Psalms. Gradually writing, arithmetic, history and geography were introduced into the programme of the schools. These schoolmasters were first sent to the most populous centres, and then, in a year or two, to the most needful agricultural parishes, but not without the consent of the parochial clergy who were invited to superintend the schools and schoolmasters, and forward a report to Mr. Jones. After a lapse of time the schoolmasters were sent back to the original spheres whence they started, and thus to work out the initiative purpose of the founder that every parish in Wales, and every successive generation of Welsh people should be supplied with the means of elementary education, and religious motives to live a godly life. Owing to their periodical removal from place to place, and the free education given in them, the institutions became known as "The Welsh Charity Circulating Schools of Mr. Griffith Jones." The vicar continued, as long as he lived, to superintend the movement founded by him. When he died he left, under the care of his friend, Madam Bevan, the sum of £7,000, to be used for the benefit of the schools, and that lady gave by will, the books and estate of the vicar, as well as the remainder of her own estate, for the main-

tenance of the same. In 1809 the charity was worth £30,000. In 1807, in order to meet the change in the times, a plan was legalised by the Lord Chancellor for administering the Charity, which plan, on the whole, was consistent with the design of Vicar Jones. He died on April 8th, 1761, when 78 years of age, after ministering faithfully and successfully for 53 years. He was for 45 years the vicar of Llanddowror ; he died as the vicar of Llanddowror ; and he was buried in the church of Llanddowror. The pious and patriotic vicar was an eminently worthy official of the Church that has acted throughout the eras of the Welsh nation as a great agent of education. In the time of King Alfred, a thousand years ago, the Church championed public elementary education. The Church carried on the education of the country through the Saxon and Middle Ages periods. The Church established the Universities, the Grammar Schools, and the Local Endowed Schools. The Church maintained the Parish Schools until the State came forward to aid voluntary effort, and to fill up the gaps which voluntaryism could not fill owing to the great and rapid increase in the population. Mr. Joseph Lancaster started his schools in 1808, but the Church Society for the Propagation of Christian Knowledge had commenced its work in 1598. The Government Report for 1894 claimed that the Church continued to provide accommodation for 47 per cent., and taught 47 per cent. of the children taught since the development of the Board School system. The Church claims that it had erected 12,000 schools for the poor, and spent £37,000,000 upon the education of the people's children in them.

CHAPTER XXXI.

Williams, Pantycelyn.

THE great Welsh Hymnist was born in 1717. He was the son of a wealthy yeoman, who filled the office of deacon at the Independent Church, Cefnarthen. The future Psalmist of the Principality completed his education at the Independent College, Llwynllwyd, in his native county. He had intended entering the medical profession, and studied with that purpose in view. But an apparent accident changed the whole course of his life. When returning home from college in 1738, he chanced to hear a young orator, named Howell Harris, preaching the Gospel, after the Service, in the graveyard of Talgarth Church. Howell Harris was addressing a throng of people in the open-air near the Church, when Williams was passing. The student stopped to listen to the young evangelist, and was there and then converted to God. At this time, Harris was 24 years of age, and Williams was 21 years of age. There is no further record of the latter for two years after this great crisis in his history. In 1740, he was ordained a deacon by Nicholas Claget, Bishop of St. David's, and was appointed Curate of Llanwrtyd and Abergwesin Churches. It was Howell Harris, his spiritual father, who induced him to enter Holy Orders, being convinced that what the country needed most to bring it to a state of revival, was pious, intelligent, and active young men, instead of the careless and corrupt clergy, who occupied the pulpits of the Parish Churches, in those days. He continued as Curate in the two

churches for three years. He had but little success, for his congregations were very ignorant and immoral. In those days, he held family worship three times a day, and his entire conduct was in perfect accordance with his domestic devotions. While ministering at Llanwrtyd, he was charged before the Bishop with being guilty of nineteen offences, namely, for omitting the Sign of the Cross in Baptism; for not reading certain portions of the Prayer Book at Morning and Evening Prayer, and similar shortcomings. He did not receive full orders, as the Bishop refused to ordain him priest, because of his uncanonical conduct, in preaching in other places besides the Parish Churches, to which he had been appointed. He left the Church just as suddenly as he entered it, because the sacerdotal shackles restrained his liberty, which was more than he could bear. He was the first Welsh clergyman who left the Church to become a Methodist Minister. Already, he had become acquainted with Rowlands, Llangeitho, and ultimately became his coadjutor. The Trevecca Minute Book contains the following record for April 6th, 1743:—"Agreed that the Rev. Mr. Williams should leave his curacies, and be an assistant to the Rev. Mr. Rowlands." In a short time he became noted as the hymnist of the Welsh people. His initiation as Master of the Methodist Muse is striking and interesting, as sketched by Charles, of Bala. The First Assembly of the Welsh Calvinistic Methodists was held in the house of Jeffrey David, Rhiwiau, Llanddeusant, Carmarthenshire. There were present, in that memorable meeting, Harris, Trevecca, Rowlands, Llangeitho, Williams, Pantycelyn, and a few

others. The Divine Presence pervaded the little gathering in a wonderful manner. In an early meeting after this, Harris urged all who were there to compose a few verses of poetry, against the next Association, in order that they might ascertain to which of them the Lord had given the gift of song. They did so; and after all had read their compositions, the whole company shouted as with one voice, "Wil bia'r gān"—Will owns the song. Shortly afterwards, he produced a volume of Hymns, mostly his own compositions. It bore the title "Aleluia." The author had then been out of the Church one year, and was 27 years old. In twelve years' time, he published another work, called "A View of the Kingdom of Christ." Then followed "Theomemphus," and numberless elegies, songs, and especially hymns. Dewi Wyn of Eifion, the Milton of Wales, was accustomed to remark that he could sit throughout the coldest night of the winter to read the works of Williams, Pantycelyn, and that he became warm, even to perspiration, by perusing them. Hiraethog, the massive Cymric poetic genius, placed Williams amongst the greatest Welsh poets. Comparing Milton's Paradise Lost, with Williams's "View of the Kingdom of Christ," he said, "Although there is some resemblance in it to Paradise Lost, the difference between the two is also very great. The imaginative power of the English Poet is more of a creator than that of the Welsh Poet. The latter is not so daring and speculative as the former. Milton's song swells our imagination; Williams's song swells our affections; Milton's song surprises us fearfully, Williams's song melts us sweetly; Milton's song lifts

us as if by force, Williams's song entices us as of our free will. In the former there is most of earthquake, whirlwind, and fire, but in the latter there is most of the still small voice. The former awakes, and shakes us, but the latter compels us to hide our face in our mantle." It is the Hymns of Williams, Pantycelyn, that did most for Wales. While Harris and Rowlands thundered in their sermons, the Hymns of the old farmhouse of Pantycelyn warmed and melted the crowds, until songs of praises were heard for hours after the service, making the whole neighbourhood a sea of song. The Pantycelyn poetry was full of electricity; it flashed like lightning through Wales; the Hymns were sung by people returning from the meetings, until the whole of the land, from end to end, became a bonfire of praise. More was sung in a night then, than in a year now. Singing fired the whole of Wales—hundreds were converted by the Hymns before they had ever heard a sermon—the sound of singing followed people to their occupations like a voice from eternity. Often, when the crowds were singing, the fire would kindle, the flames would spread, the wind would blow, the Holy Spirit would operate, and showers of blessings would descend. Wales was roused, and many souls were saved.

CHAPTER XXXII.

Griffiths, Nevern.

THE Rev. David Griffiths, Vicar of Nevern, Pembrokeshire, deserves special notice as one who was the grand centre of a glorious circumference. He was born at Felin Lan, near Narberth, in 1756. When very young, he was sent to Pembroke Grammar School, he being, even then, rich in intellect and spirituality. During the years of his boyhood, he was privileged to listen to the powerful preaching of the eminent Evangelist Jones, Llanddowror, whose spirit he largely imbibed. When 18 years of age, he was chosen by Mr. Bowen, Llwyngwair, a wealthy and influential landowner, to be his family tutor. This selection proved him to have been a young man of culture and character, for the family of Llwyngwair was considered to be one of the most respectable in West Wales. While residing at Llwyngwair, he came into contact with some of the greatest preachers of the times, namely, Romaine, Whitfield, Howell Harris (Trevecca), Rowlands (Llangeitho), Williams (Pantycelyn), Jones (Llangan), John Wesley, Charles Wesley, and others. He was united in matrimony to Miss Bowen, the eldest daughter of Mr. Bowen. He was ordained Deacon by Dr. Warren, Bishop of St. David's, on Oct. 17th, 1779, and received Priest's Orders from the same Bishop on Sept. 3rd, 1780. It was not long before his superior abilities brought him into great popularity. His fame as an eloquent and enthusiastic preacher spread far and wide. When the living of Nevern became vacant in 1780, it was

offered to Mr. Griffiths by the Lord Chancellor, through the influence of Mr. Bowen. He read himself in as Vicar on Dec. 2nd, 1780, and continued to officiate in the same Church until the day of his death, Sept. 18th, 1834. Mr. Griffiths was well acquainted with Rowlands, Llangeitho, and it is said that Rowlands advised him as follows :—" My dear Son, I feel happy to know that you have discovered the golden vein of the Gospel Ministry. Be careful to adhere to it, and, at all times, give the glory to God." Mr. Griffiths was loyal to this advice as long as he lived. As a result of his early association with Rowlands, not many Communion Sabbaths passed by without Mr. Griffiths being at Llangeitho, to take part in the Service. As a rule, he read the Prayers and Lessons ; and as there were many hundreds of communicants, his aid at such times was acceptable and precious. It should be noted, that although Rowlands ultimately left the Church, he did not discard the Book of Common Prayer. He continued to use it in his Chapel down to the end of his life. His departure from the Church was a terrible blow to it, and the fact remains as an indelible stigma upon the authorities as a consequence of appointing English Bishops to Welsh Sees. It was when Rowlands was reading the following portion of the Litany :—" By Thine Agony and Bloody Sweat ; by Thy Cross and Passion ; by Thy Precious Death and Burial ; by Thy Glorious Resurrection and Ascension ; and by the Coming of the Holy Ghost," that the Revival first broke out at Llangeitho. The old Methodist Fathers enjoyed the Prayers of the Church, and feasted upon them.

These prayers fired thousands into celestial ecstacy, upon many occasions at Llangeitho and elsewhere. These sublime supplications, uttered by the eloquent lips of Rowlands (Llangeitho), Jones (Llangan), and Jones (Llanddowror), wafted the worshippers as on Angels' wings to a seventh heaven of boundless exultation. When Mr. Griffiths went to Llangeitho, he rode on a white horse, and not in a carriage. When he travelled on his preaching tours, he always went by himself, and cared not to speak to anyone. His reason for so doing was that he might discipline his thoughts and feelings, and thus be prepared to preach with saving power. When he preached in the annual assembly at Llangeitho, he electrified the huge crowds ; and his power over the great ministers present was such, that Rowlands (Llangeitho), Jones (Llangan), Williams (Pantycelyn), and John Elias could not retain their seats. They would start to their feet, and stand before him wrapt in wonderment. The Calvinistic Methodists, at that time, were Communicants in the Established Church—they would not accept Communion from the hands of any but those in full Holy Orders—and as long as they continued to be Communicants and members of the Established Church, Mr. Griffiths co-operated with them ; but when, in 1811, they established themselves as Nonconformists, permitting the administration of the Ordinances by ministers of their own ordination, he parted from them. Both he and Jones (Llangan), spoke strongly against the separation, and did their best to prevent it, but in vain. It is proverbial that the religious rupture shortened the life of Mr. Jones, and profoundly affected the

heart of Mr. Griffiths to his last day. After the separation, he confined his ministry chiefly to his own parish. Once, when Mr. Griffiths was returning home from a tour, he heard that Mr. Griffiths, Vicar of Llandyfriog, near Newcastle-Emlyn, was very ill, and near to death. He left his horse in the care of his servant outside the vicarage, and went in to see his sick friend. Addressing the invalid, he said, "Well, my dear brother, how are you?" "Very poorly," was the reply. "So I heard," he said, "And I resolved to come in to give you a little help to die," and then he kneeled in prayer at the bedside. In a few moments, the sick chamber was the portal of heaven, and the dying man was so refreshed by the ecstacy, that he passed away with a smile on his face to the home of harps. In departing from the chamber, Mr. Griffiths said, "Very likely we shall not see each other again upon earth, but we shall meet again in our Father's house. When you reach home, remember me to Jones (Llanddowror), Rowlands (Llangeitho), and Jones (Llangan)," and away he went. Mr. Griffiths was appointed one of the Trustees of Jones' (Llanddowror) Schools, and he watched over them with great wisdom, self-denial, and popularity, for many years, to the profit of thousands of poor children and families in Wales. He died on Sept. 18th, 1834, in the 78th year of his age, after serving Nevern Church lovingly and loyally for over 50 years. He was buried at Nevern Church, and there were over 3,000 people at his funeral. His memory is fragrant in West Wales down to the present day. He was an ornament to his Country and his Church.

CHAPTER XXXIII.

A Parish "Terrier"—1784.

A DOCUMENT, and not a dog, is meant by the expression "Terrier." A copy of the following "Terrier," or Land Book, is exceedingly interesting, as affording a glimpse of the old-time ecclesiasticism in Wales, and is preserved in the Church Chest of the Parish of Ynyscynhaiarn, North Wales :—

"A true and perfect Account and Terrier of all Tythes, Pensions, Profits, Rights, Goods and Implements belonging to the Rectory, Parish, and Parish Church of Ynyscynhaiarn, in the County of Carnarvon, and Diocese of Bangor, taken, made, and renewed the 10th day of December, 1784, and exhibited before the Worshipful Thomas Bevan, Doctor of Laws, Chancellor of the aforesaid Diocese, at the primary visitation of the Right Reverend Father in God, John, Lord Bishop of Bangor, aforesaid, the 14th day of September, in the year aforesaid. There are belonging to the Rector, First a Modus of 2 pence for each Farm in lieu of Tythe Hay, also the Tythe of all Corn in kind. Also the Tythe of Wool, being the tenth part, and three halfpence for each Wether sold unsheared. Also the Tythe of Lambs in their proper kind, and the custom concerning them is this, if a person's number is one he pays 3d.; if 2, 6d.; if 3, 9d.; if 4, 12d.; if 5, 15d.; if 6, 18d.; if 7, he pays a Lamb, the Rector paying back 9d.; if 8, 6d.; if 9, 3d.; if 10, the Rector hath a Lamb complete. And in like manner for every number above 10, and every 10 for every Lamb sold before the time of Tything,

3d.—the usual time of Tything is some few days before the first day of July, being Criccieth Fair Day. The Lambs are all turned together, the owner takes his choice Lamb, and his choice Ewe Lamb; then the Rector takes his choice Lamb, and so on alternately, till the Rector hath his number. Also the Tythe of Kids and Geese, one out of three, one only out of threescore of each kind. Also the Tythe of Pigs, one out of each Litter if there are three or more in the Litter. For every Mare and Colt, two pence. For every Cow and Calf, three halfpence, excepting the first Calf for which a penny is paid. The Tythe of Hemp and of Honey in kind, and also of Flax. For every Wedding, five shillings. An Oblation of one shilling for every Churching of Women. Oblations at Funerals at discretion. The Tythe of Eggs about Easter, two for each Cock, one for each Hen. Easter dues, sixpence from each Married couple; two pence from each person of age to communicate. There is also due to the Parish Clerk a shilling for every Wedding. For every Funeral oblation at discretion, there is due to him from the Rector two pence at every Churching of Women, and two pence from each Married couple as Easter Dues. Belonging to the said Parish are first, the Parish Church, containing in length with the chancel 62 feet, in breadth 13 feet, inside. Within and belonging to which are one Communion Table, with a covering for the same of Blue Grey Linsey. Also one Linen Cloth for the same with a Napkin; one Pewter Flagon; one Pewter Paten; one Silver Chalice, with a cover engraved underneath, Ex Dono, W. P. Arm. 11 : 11½; two Boxes for the

Offertory; two Chests; one with two locks, the other with one; one Pulpit and Reading Desk; one Stone Font with a cover; one Pulpit Cushion; one folio Welsh Bible; one folio Welsh Common Prayer Book; two 8vo Welsh Common Prayer Books; one Bier; one Surplice; two Parchment Register Books, one beginning in 1692, and ending 1791, imperfect; the other beginning in 1772, and continued to the present time; one Paper Register Book, according to an Act of Parliament, made to prevent Clandestine Marriages; one Bell; one Ladder; three Spades; one Shovel and one Pick-Axe. There are 14 young Ash Trees growing in the Church Yard. In testimony of the truth of the above mentioned Particulars, and of every one of them, we the Minister, Church Wardens, and Principal Inhabitants, have set our hands the aforesaid 10th day of September, 1784.

(Signed)

Robert Anwyl—Rector.
Robert Griffiths—Church Warden.

Four Parishioners:

Owen Ellis, Cefnymeusydd.
Edward Jones, Cwmbach.
John Jones, Tyddyniolyn.
Rowland Thomas, Tuhwnt-i'r-bwlch."

The following extract taken from the "Terrier" of the Parish of Treflys, North Wales, gives an additional glimpse of Church arrangements and affairs in 1826:—"The Church is kept in repair as followeth, the South Side of the Church by the Owner of Coedyllyn, in the Parish of Treflys; the South Side of the Chancel by the Owner of Ystumllyn, in the Parish of Criccieth; the

North Side of the Church, one half by the Owner of Coedyllyn, aforesaid, the other half by the Owner of Glanymorfa Mawr, in the Parish of Treflys; the Eastern Half by the latter; the Western Half by the former; the North Side of the Chancel by the Owner of Tymawr, in the Parish of Treflys; towards which expenses they have as—Tradition goes—Quillets or portions of Lands—commonly called Llatheni, namely, yards—that go by the name of Caeau'r Eglwys, the Bounds or Limits of the several Quillets are well known and ascertained, of which Quillets are ten belonging to the owner of Coedyllyn; five to the Owner of Tymawr; and one to the Owner of Glanymorfa Mawr. Tradition says that all the Seats in the South Side of the Chancel were given to the Esquire of Ystumllyn, by the Esquire of Porkington, Shropshire, to whom all the Chancel belonged as Owner of Tymawr, on Condition that he (the Esquire of Ystumllyn) kept the South Side of the Chancel in repair."

CHAPTER XXXIV.

Effort and Success.

ONE of the greatest obstacles with which the National Church in Wales has to contend is the bilingual difficulty. The number of people who spoke the Welsh language in 1879 was 934,530. It was estimated that 640,420 spoke Welsh and English. In 20 years afterwards the division of languages was as follows:—English

was chiefly spoken throughout Radnorshire, in the greater part of Monmouthshire, on the south-west coast, especially in Gower, Glamorgan, and South Pembrokeshire, and a great part of the northern district. Welsh was chiefly spoken in the six inland counties, with some exceptions. And in the parts where Welsh was chiefly spoken, there Nonconformity was most flourishing. The Bishops were fully convinced of the right of the Welsh population to have church services in the native tongue. They took care to appoint Welsh clergymen to livings in which Welsh was required. There was a particular case in point. Bishop Lewis, of Llandaff, refused to sanction the appointment of an English-speaking Curate to a Welsh-speaking rectory in Monmouthshire. Inasmuch that Welsh was essential in the services of the parish, it was only right that a Welsh-speaking clergyman should be appointed. The Bishop succeeded in convincing the Marquis of Abergavenny, the patron, and as a result the living was given to a Welshman, and that to the great satisfaction of churchmen in the Principality. The outcome of the bilingual difficulty is that Welshmen often have to listen to the English language, which they do not fully understand; while Englishmen have to sit down to hear half the service being carried on in a language which is strange to them. A few in every service understand both languages, but the majority on both sides are people of one tongue, English or Welsh, not both. Owing to this the services are robbed of much of their power and pleasure, and the clergyman is compelled to labour doubly hard, without any hope of edifying either

Englishmen or Welshmen. The lack of funds to pay two Curates in a mission church makes it necessary that the worshippers should meet in alternate Welsh and English services. The danger in this is that the people are tempted to leave church and go to chapel, which many do, where meetings are carried on in their own language, both Sunday mornings and evenings, as well as week nights. It is proverbial that in all places where the bilingual difficulty existed there is constant and painful misunderstanding, full of annoyance to the clergyman, and obstruction to flourishing church work. This is a very old grievance. The plague has been one of the most fatal diseases in the Principality for three hundred years. It can be traced back as far as the reign of Queen Elizabeth. At that time there was not a market town where English was not as common as Welsh. There was very little Welsh spoken in Pembrokeshire. And one of the charges brought against Bishop Ferrar, the martyr, in the reign of Queen Mary, was that he had delivered an English sermon at Abergwili, when he should have preached it at Carmarthen, because it was an "English town." From that time to the present day, the English-Welsh bogey has been an obstacle in the way of Church progress in Wales. The Englishmen should have their own sanctuary, and so should the Welshmen. Without separation there can be no serenity, and without serenity there can be no success. The racial element destroys the religious element. In the strife of tongues the Churchman and the Christian are lost in the Englishman and the Welshman. The clergymen in churches entirely English or entirely

Welsh cannot imagine the hardships of their less fortunate brethren in bilingual spheres. Another difficulty is the poverty of the Church in Wales. Ever since the days of the Reformation the Church in Wales has been seriously hampered in its operations by the lack of funds. It is true that things have greatly improved in this direction in latter years, but even now the resources are much too meagre to meet the demands. According to the statistics of the Bishopric of St. David's, issued a few years ago, there were 75 livings averaging only £74 a year; while the value of the livings on an average was only £160 a year. If the total receipts from the endowments of all the livings were divided equally between the clergy who labour in the different parishes of the diocese, they would reach only about £127 a year each. Things are very little better in the Diocese of Llandaff. According to the figures published in the Church Calendar of the See of Llandaff in the year 1890, the endowments belonging to the livings in the See, if fairly divided between its 376 parochial clergy, they would not receive more than about £143 a year each. Another difficulty was the lack of mutual fellowship between many of the rich and the poor. It is pleasant to see that the chasm between the aristocracy and the masses is gradually being bridged by the mingling of the former with the latter, a greater interest being taken in their welfare—temporal and spiritual. Another great difficulty is the deficiency of churches and clergymen. In the year 1851 there were 1,137 churches, with accommodation for about 26 per cent. of the population. From that time much has been done to lessen the de-

ficiency; old churches have been restored, and in many instances enlarged. Church buildings, including school churches and licensed schoolrooms multiplied up to the year 1886 from 172 to 273, in the Bishopric of St. Asaph; from 198 to 241 in the Bishopric of Bangor; from 282 to 397 in the Bishopric of Llandaff; and from 485 to 579 in the Bishopric of St. David's. If these additions were not sufficient, yet they did a great deal towards lessening Church inconveniences, and in bringing the Church into closer touch with the homes of the people. The number of clergy in Wales in the year 1881 was 700. In the year 1890 the four bishoprics were served by 963 Incumbents and 475 Curates, making a total of 1,438 clergymen in full work in the Principality. According to the figures of the Land Commissioners of England for the year 1890 the amount due from them to the parochial livings of the 12 counties of Wales and Monmouthshire was £154,689, which, when divided between the 963 Incumbents mentioned, made about £160 a year each as the annual value, on average, of the livings in Wales from this source towards the maintenance of Incumbents, without assistant curates at all. In the year 1888 the Church Commissioners received from property in Wales £28,769, but to Wales they paid £67,634. Although circumstances were not favourable to the maintenance of voluntary schools in the country parishes in the year 1885, the Church continued to educate three-eighths of the whole number of scholars that frequented the public elementary schools in Wales and Monmouthshire. The number of scholars on the books in the year 1885 was 108,245, of which number

78,463 on average were present each day. In the year 1884 Church Extension was in full tide. The voluntary offerings of the Church in the four bishoprics during that year towards building, restoring, and furnishing churches, endowment of livings, erection of parsonages, and extending graveyards, were: Bangor, £18,200; Llandaff, £39,626; St. Asaph, £19,178; St. David's, £30,000, making a total of £109,094. According to the Official Handbook of the Church of England for 1889 the epitome of the statistics for the Church in Wales was as follows:—Number of deacons ordained from September, 1872, to September, 1887, was 728. Number of persons confirmed in 10 years from 1877 to 1886 was 65,284. The number confirmed in the year 1887 was 11,977. The amount of voluntary offerings towards the endowment of livings and erection of parsonages from 1860 to 1884 was £201,854. In the year 1886 the sum of £53,197 was spent upon the erection and restoration of churches. In 10 years, namely, from 1876 to 1886, the number of churches built, rebuilt, restored and extended, was 208. Besides parochial and district churches there were 429 other edifices used as public places of worship, having accommodation for 77,618 worshippers. In the year 1881 there were about 610 Incumbents and 70 Curates. In the year 1894 there were about 1,000 Incumbents and about 500 Curates. The number of clergy rose from 700 to more than 1,500. The stipend receipts of the Incumbents had sunk from £200 on average to £180. The numbers of candidates for confirmation and communicants had gradually increased. In England the increase, on average, of

candidates for confirmation in the 10 years ending in 1889 was 8 per cent.; in Wales the numbers were 22 per cent. The number of Communicants in England was about a million and a half. The number in Wales was about 110,000. Comparing communicants with population, for every 3 communicants in England there were 4 in Wales. In the Church Sunday Schools in Wales the scholars numbered 7 per cent. of the whole population The money received from endowments was less than £200,000 a year. In the years 1890 and 1891 Churchmen contributed for Church purposes the sum of £474,000. These facts and figures proved that the Welsh Church in those days was alive and progressive.

CHAPTER XXXV.

The Bishop's Book.

DR. Edwards, Bishop of St. Asaph, in his book of facts and figures, shows the work done by the Church in Wales during the 50 years, extending from 1844 to 1894. The number of clergy was doubled. There were 1,500 clergy for the 1,080 parishes, and the annual stipend of each was less than £200. In 50 years the Churchmen of Wales had erected, re-erected, or restored 1,228 churches, upon each of which over £500 had been spent. Over £3,000,000 had been spent on Church Buildings. During the last 50 years the number

of scholars in the Church Sunday Schools in Wales had increased nearly sixfold. During the last 50 years Churchmen in Wales had given £251,000 towards founding hospitals and similar institutions. During the last 50 years the Church in Wales had contributed to the building, founding and maintenance of hospitals, etc., in Wales, £751,000. After receiving figures from 1,006 out of the 1,081 parishes in Wales and Monmouthshire, it was found that there were 485 parishes with 529 Nonconformist ministers residing in them ; 485 parishes without resident Nonconformist ministers ; 328 parishes with resident Methodist ministers ; 245 parishes with resident Baptist ministers ; 112 parishes with resident ministers belonging to other sects. Church Extension in Wales had been carried on extensively and successfully. The most complete return in the year 1896 was from Mr. A. G. P. Lewis, the Official Registrar of Llandaff, which covered the previous two years. Churches, Mission Churches, Mission Halls were erected, or extended to the number of about 35, at a cost of £67,000, with sitting accommodation for 7,756 persons. To the restoration and renovation of the four Welsh Cathedrals church people had contributed £114,000 in forty years ending 1896. Upon the Cathedral of St. David's, £43,000 had thus been spent ; Bangor, £32,000 ; Llandaff, £30,000 ; and St. Asaph, £9,000. The population of Wales and Monmouthshire in 1896 was 1,771,451. The total number and adherents—men, women, and children—of the four chief Nonconformist sects was 832,357. It is a difficult task for either Churchmen or Nonconformists to secure a correct religious census.

The only final and satisfactory method would be to have a Government Census, and until that is done, the most accurate religious reckoning can only be approximately true and reliable. After all, it is not the counting of heads that can tell the extent of real religious progress. True principles, emotions, and deeds are the bona-fide standard of prosperity in spiritual matters.

CHAPTER XXXVI.

Parliament and Church.

THE first serious attempt made to sever the relationship between Church and State was in the time of the Reform Bill. In 1834, Lord Ripon introduced a Bill into Parliament to restrain the Spiritual Lords, but it was rejected by 125 votes against 28. In 1844 was founded the Liberation Society. The members of this movement made attempts, year after year, to separate Church and State. In 1860, the Church Defence Society was founded, for the uniting, as far as possible, of all Churchmen, in the maintenance of the Established Church in its claims and privileges, as related to the State. The Disestablishment and Disendowment of the Irish Church, gave new energy to the opponents of State Christianity, and in 1871, a proposal was introduced into the House of Commons, to deal with the English Church, in the same manner. It was rejected by 374 votes against 89, a majority of 285. The proposal was renewed in the Parliament of 1872, but the minority who proposed had sunk to 61, while the

majority against it had risen to 295. The tactics were changed. It was remembered that Wales was once a nation apart, and it then had an independent Church, so it was resolved to deal with Wales apart from England. The Liberal Government brought in a Bill for the Disestablishment and Disendowment of the Church in Wales in 1893. The Title of the Bill was "Established Church (Wales) Bill. To prevent for a limited time, the creation of new interests in the Church of England Bishoprics, Dignities, and Benefices, in Wales and Monmouthshire." It simply enacted that "after the passing of this Act," "a person appointed either by Her Majesty or the Lord Chancellor, or any Archbishop, Bishop, or ecclesiastical corporation as such, to any bishopric, ecclesiastical dignity, or preferment in Wales or Monmouthshire, or to any lay office in connection therewith, shall hold the emoluments of the bishopric, dignity, preferment, or office, subject to the pleasure of Parliament." The second clause limited the operation of the Bill to Aug. 31, 1894, and if Parliament was then sitting, to the end of the then existing Session. The meaning of that was that no one appointed to any benefice in public patronage within the times specified, should have any claim to compensation, because the revenues of such benefices were "disendowed." The Debate in the House of Commons on the introduction of the measure on Feby. 23, 1893, showed that Churchmen were determined to fight to the last. The Bill was introduced and read a first time by a majority of 56, the numbers being Ayes 301, Noes 265. This Suspensory Bill produced, outside Parliament, a great amount of

agitation. From every part of England, and especially from Wales, petitions poured forth against this Bill, till they reached the enormous figure of 5,189, with 1,254,278 signatures. "The Protest from the Welsh People" was signed by 373,000 people. Great meetings were held throughout the country, which culminated in a monster gathering in the Albert Hall, London, on May 16. The day's proceedings were marked by a special service in St. Paul's Cathedral. In the year 1894, the Government introduced a fresh measure altogether—"The Established Church (Wales) Bill." It met with failure, being, after continued opposition, withdrawn by its promoters in the Autumn of 1894. In 1895, another Bill of the same nature was brought into Parliament, for the appropriating of the revenues of the Church. But sooner than was expected the Government collapsed, the Parliament was dissolved; and the Welsh Disestablishment Bill of 1893 vanished from the scene. Now, in 1906, another effort is being made to settle the question. A Church Commission has been appointed to take evidence, preparatory to the introduction of a new Parliamentary Bill.

CHAPTER XXXVII.

Ieuan Glan Geirionydd.

THE Rev. Evan Evans (Ieuan Glan Geirionydd) was a Churchman renowned as a writer of poetry and prose. He was the son of Robert and Elisabeth Evans,

of Tanycelyn, Trefriw, North Wales, where he was born April 20th, 1795. His parents were members of the Calvinistic Methodist denomination at Trefriw. He also received his religious instruction in connection with the same Church. He early developed a devout temperament, and was received into membership when young. When 21 years of age, he removed to Talybont, to keep a school. About that time, he commenced to write poetry. Ere long he composed his "Ode on the death of the Princess Charlotte," which won the prize at Llanelly Eisteddfod. Then followed his "Ode on the death of Rev. T. Charles, Bala," together with various other pieces. He removed to Chester, where he translated the work of Boston on "The Four Conditions of Man," and edited "Goleuad Gwynedd" until 1820. Failing in health, he was compelled to relinquish his position at Chester, and returned to his old home at Trefriw. In a short time he was himself again. Then he composed his Ode on "The Welshman's Longing for his Country," and his "Poem on the Grave." Henceforth, he spent the remainder of his life in incessant toil as a writer of poetry and prose. While attending Wrexham Eisteddfod, held in September, 1820, he was invited to enter Holy Orders in the Welsh Church. He was ordained in 1826. He started "The Patriot," and continued its publication for three years, when, having sustained a very heavy loss by the enterprise, he transferred it to other hands. In 1844, he brought out the first volume of the "Pictorial Bible." At the close of 1852, he resigned his curacy at Ince, where he ministered, having met with disappointments, losses,

and discouragements. Upon his departure, great respect was shown him. He was presented with an annuity of £100 for life, as a token of regard for his services in the place, as a man, a Christian, and a preacher. Once more he returned to the banks of his beloved Geirionydd. But in about two years he removed again to Rhyl, in order to serve as a Curate for a small stipend of £80 a year. It is a pity that a man of the superb abilities, valuable services, and spotless reputation of "Ieuan Glan Geirionydd," should be requited with the wages of an ordinary artizan. His beautiful career, rich in service and success for his Lord, Church, and Country, terminated on January 21, 1855. He was only 60 years of age when he passed over to the majority. His works are published in a handsome volume by his nephew, "Gwilym Cowlyd," under the editorship of "Gwalchmai." The closing period of the preacher-poet's career was passed in great pain and weakness. He lived, so to speak, on the banks of the Jordan of Death. For a long time, he carried his shroud on his arm, walking wearily on the side of the stream, alternately longing and fearing to take the final plunge into the dark waters, and cross to the abode of the immortals. This fact is embodied in his pathetic and popular Hymn, so well known as "Glan Geirionydd," and so often sung with thrilling effect in Welsh funerals.

CHAPTER XXXVIII.

Ritualism.

A RITUAL Commission Report was issued on July 2nd, 1906. It was comprised in a Blue Book of 80 pages. The fact that 118 sittings were held, and 164 witnesses—including several of the Bishops—examined with respect to 687 services in 559 churches, affords an index to the vast extent of the Commission's labours. In the report, important references are made to thirteen churches in the Diocese of Llandaff, the majority of which are situated in the City of Cardiff. All the clergy implicated there in the illegal practices reported are Englishmen, not one Welshman being found in the Anglican-Romish brigade. Certain Churchmen of ability, character, and standing, attended a considerable number of churches at the request of the Joint Evidence Committee. They testified to flagrant breaches of the Common Prayer Book Laws. A gentleman officially appointed, attended the Communion Service at St. Mary's, Cardiff, on Sunday, June 17, 1904, and the following is what he saw and heard. Over the Holy Table was a large picture, and there were large statues of the Apostles against the wall, some distance up from the floor. There were six large candles on the Holy Table, all alight during the celebration. There was a second Communion Table against the east wall of the south aisle, and the pictures known as the Stations of the Cross were on the walls of the church. There was also a framed engraving of the Crucifixion over the pulpit. The clergyman who cele-

brated was vested in a green chasuble, an alb, and a stole. He was attended by two servers, who wore scarlet cassocks, with cottas. Before beginning the Communion Service, the clergyman kissed the Bible. The chalice was ceremoniously mixed at the offertory, and the "Lavabo" was performed. During the singing of the "Sanctus," a bell was rung. The clergyman appeared to say some prayers, accompanied by certain ceremonial acts. He bowed repeatedly, bending low over the Holy Table, and frequently made the sign of the Cross. During the Prayer of Consecration, the clergyman dropped his voice, and became quite inaudible after the words, "may be partakers of His Most Blessed Body and Blood." At the consecration of the bread, he genuflected, then held aloft a large wafer, and then genuflected again. At this moment a bell sounded in the Church, and at the same moment, one was rung in the belfry outside. After the consecration, the choir sang the "Agnus Dei," when the clergyman was engaged in a series of ceremonial acts. He genuflected a number of times, bent a long time over the chalice and ciborium; also crossed himself several times. The clergyman then faced the people, and held up a wafer towards those in the southern half of the nave, making the sign of the Cross with it, and apparently saying something. His lips seemed to move, but nothing was heard. He repeated this action, holding the wafer towards the people on the other side of the nave. *No one communicated.* The clergyman kissed the Book after reading the Gospel, and kissed the Holy Table after the Creed. The clergyman

had his back to the people during the consecration, and the manual acts were not visible to the bulk of the congregation. Dealing with St. Agnes' Church, Roath, a witness said that he attended the eleven a.m. Communion Service, on May 1, 1904. On the retable of the altar there were six lighted candles. In the centre there was a tabernacle with a brass cross on the top. Incense was formerly used in this Church, but it had been discontinued, being only used in processions. Mass vestments were worn, the celebrant having on a red chasuble. The Prayer for the King was omitted. The celebrant appeared to be engaged in secret prayers on more than one occasion, over the Elements, making the sign of the Cross over them, and genuflecting before them. After a while, he stretched out his arm three times, and the sacring bell was rung each time. *There were no communicants, and no opportunity was given to anyone to communicate, the celebrant not once turning round.* Referring to St. Saviour's Church, Roath, a witness said there were three Communion Tables in the church, with candles. The Table in the north chapel was draped in blue, and in front of the ledge on the back were the words, "Ave Maria" (twice). Over it was a large framed picture of the Virgin and Child. Before the principal Communion Table was a set of hand-bells. At St. Margaret's Church, Roath, the celebrating clergyman was arrayed in gaudy garments, and was much given to kissing and genuflecting. At the west end of St. German's Church, Roath, there was a written notice stating the times at which the clergy attended the church to hear con-

fessions. On a notice-board in St. John the Baptist Church, Newport, were the words, "Of your charity pray for the repose of the souls of the following late members of the congregation." Then followed 67 names. It is evident that these and many other similar churches are reeking with Popish practices, and that it is full time to end the system that is really Romish in nature, and only Protestant in name. Ritualism is the ruin of Religion. Its bells and banners, posings and processions, watered wine and imaged wafers, are a caricature of the Holy Ordinance instituted by the Founder of Christianity in the Upper Room. These foreign forces tend to precipitate the crisis of Disestablishment and Disendowment.

"When nations are to perish in their sins,
'Tis in the Church the leprosy begins."

CHAPTER XXXIX.

The Sermon in Worship.

THE trifling of sacerdotalism must be met by truth in the sermon. The sermon is a speciality of the Gospel. It is the Gold Cup of the Great Commission, out of which souls drink the water of life. It is Christ's Cup, appropriated, administered, and appointed by Him when in the world. "God had only one Son, and He made Him a Preacher." He was sent to preach. He did preach. He ordained others to preach. Jesus

is in every true preacher. He is the Essence of the Evangel—its text, theme, and triumph. The Ministry will be His medium down to the millennium. The Sermon came to stay. Preachers pass; preaching is perpetual. The pulpit will last as long as the planet. Sermons will abide contemporaneously with suns and stars. They have been the balance of power in all great periods of the Christian Era. There has been a grand succession of sermons in the magnificent ministry of periodic preachers, from the days of John the Baptist down to the present time. These giants of the Gospel were the champions of crises. Their sermons saved society. History proves that the homily of love is Heaven's lever for humanity's lifting. Evangel is the elevator of the eras. The Pulpit is the parent of Protestantism. It created the Reformation. The Sermon has been the antidote for error and immorality in every crisis of the Church. The teaching of the Truth was the turning of the tide. The Sermon made possible the work of Raikes, the Founder of Sunday Schools; the work of Wilberforce for the freedom of slaves; the work of Howard for the prisoners; the work of Carey for Modern Foreign Missions; and the work of the little maid, Mary Jones, who, in seeking a Bible for herself, gave the idea and inspiration to Hughes and Charles, now crystallized in that grand international institution, "The British and Foreign Bible Society." Frequently, the Sermon has restored the Scriptures, the Sabbath, and the Sanctuary to their original power and prosperity. Popery is the foe of manhood; the pulpit is the friend of manhood; therefore, Popery hates the pulpit. One

of its priests said, "If it were not for the sermons of Luther we could make the people of Germany eat hay." The Ministry is a mine that has shattered many a stately ship of the Romish style. Whence this power of the pulpit? Whence this success of the sermon? It is the Voice and Vision of God. The Sermon is the crown of the Service. But the Sermon alone is not sufficient. Worship is various. Scripture alone would turn the Sanctuary into a Reading Room; Singing alone would turn the Sanctuary into a Music Hall; Collecting alone would turn the Sanctuary into a Custom House; and the Sermon alone would turn the Sanctuary into a Tribune of Talk. But Prayer, Praise, and Philanthropy, all interblended with Preaching, form Worship to the Father, the Son, and the Holy Ghost, and constitute the Sanctuary the House of God, and the Gate of Heaven. The Service should be symmetrical. In all its parts let it be exact and excellent—a moral mosaic. Then the whole will be worship—manhood's homage to the Most High. The Gospel Sermon is the Golden Story of God's Salvation. Its Basis is the Bible. The Preacher should have a Bible on the table in the study, as well as on the pulpit in the Sanctuary. He should master, as much as possible, the contents of the Scriptures by daily reading, meditation, and prayer. Let him go *into* the Sacred Volume. It is said that the air of the famous Kentucky Cave has a peculiar power of stimulating the senses. After the visitor has been in it an hour or two and returns to the open, he can discern scents of flowers, trees, and grasses in an extraordinary manner. In the Scriptures we enter into the Presence of God Himself.

Then we see, know, hear, and feel in ways we cannot experience otherwise. Our mental and spiritual perceptions discern the beauty and fragrance of the Tree of Life and the Rose of Sharon. "*Search* the Scriptures." Dive down, for the greater the depth, the grander the Deity. Let there be a mutual entering—student into Scripture and Scripture into student. Some of the most successful sermons ever delivered to assembled thousands were composed by men who had hardly any tools for their task, other than a Bible and a Concordance. But they had brains to think, hearts to feel, and tongues to speak, and with these they thrilled the throng in triumph. We have seen men going a fishing who were dressed in irreproachable angling attire, whose elaborate furniture of flies, rod, reel, catgut, line, float and basket was enough to stir Izaak Walton in his tomb. But, after angling all day, they caught nothing. The same day we saw a lad, truant from school, who, with a crooked stick, a piece of knotted cord, a bent pin, and a wriggling worm, caught his capful of spotted trout in a short time. With books there must be brains. Better talent without tomes, than tomes without talent. The study needs a student. In the composition of a sermon, Commentaries are valuable. Fausset and Brown are excellent in expression, and rich in suggestion. Matthew Henry is worth his weight in gold. He is Hermeneutics, History, and Homily all in one. Like Hooker, we find Henry extensively reproduced in other works. His volumes are vessels full to overflowing. His books are banks of bullion. He is not Germanic, mystifying and misleading, but Britannic, transparent and true. He is clever,

clear, and charming. In addition to the study of the Bible, and books bearing directly upon the Bible, other books should be systematically perused, namely, those on History, Science, Art, Poetry, and last, but not least, Sermons. There are preachers who say regarding volumes of sermons, "We never read such books." No, they do not. This is evident in the dull discourses which they deliver. We would commend to them the great homilies of Robertson, Bushnell, Caird, Ker, Brooks, Newman, Chalmers, Dale, McCheyne, Lynch, Beecher, Spurgeon, Parker, Maclaren, and Richards, Pontypridd, the latter being one of the sublimest sermonizers of the Christian Era. Richards is a High Priest of Homiletics. His garments are rich with gold, and brilliant with precious stones. On his ephod hang bells of gold, and on the frontal-plate of his mitre-crown flashes the motto: "Holiness unto the Lord." His expositions are exquisite, his thoughts are topazes, his suggestions are superb, and his vocabulary is clear as crystal. He is one of the greatest Gospellers. He is sublimely brilliant, and sweetly beautiful. There is only one Richards. With the massive wings of an Alpine eagle he soars to the empyrean, and like the Angel in the Apocalypse he majestically flies in mid-firmament. In his sermons are found grandeur and gracefulness; fragrance like that of the rose; sharpness like that of steel; glitter like that of gems; tenderness like that of tears, and luminosity like that of the radiance of noonday. For tuition in the treatment of a text, with a view of constructing a sketch of a Sermon, there is nothing better than to study the First Series of the

Homilist. The skilful divisions of the Stockwell Divine are the acme of analysis, and the summit of synthesis. His development of a passage is comprehensive and accumulative, like the building of a mountain, with its base resting on granite, and its apex towering to the sky. Let the combined light of all possible good books be flashed upon the preacher's selected text, and in this light let him concentrate all his own powers of thought upon his subject, then a sermon, glittering and glowing, may be produced. It is wonderful how much thought is embodied in a verse or paragraph of Scripture. But it is only a minority who sink a shaft into the mine. The majority of the mental miners work a "patch," or scrape the surface, as the Welsh formerly worked coal. The old natives merely scraped the "seams" on the surface, while minerals worth millions of money were left untouched beneath their feet. The chief asset of some men is Voice. It is not enough that there is treasure in a text, the student must have the eye to see it, and the hand to take it, the eye and the hand being not of the body but of the soul. A lady once said to Turner the artist, when he was painting, "Why do you put such extravagant colours into your pictures? I never see anything like them in Nature." "Don't you wish you did, Madam?" said he. It was a sufficient answer. He saw them, if *she* did not. The thinker sees rubies where others see only rubbish. Some preachers have the fatal facility of making a little go a great way. They are talkers, not thinkers. Their menu for the multitude is what they magniloquently term fish, but what in ordinary phraseology is called bloater. The homely

herring is skilfully carved as if it were a silvery salmon. Others lay the table with a dainty dish, but the carving and serving are execrable. One man talks nothing; another spoils something. A select sermon is a suitable text, a striking subject, a skilful sketch, suggestive thought, elaborate composition, eloquent delivery, and all aflame with the fire of the Holy Ghost. A sermon to be successful must be sympathetic. Tenderness is triumph. Silver the sermon with sweetness; baptize it in benevolence. Let it be a Homily from the heart to the heart. Preach *at* none; preach *to* all. The custom of having two or three sermons in one Service is fast falling into disrepute. The proper plan is one service, one sermon. Where there is more than one sermon in one service there is a monopoly of men. There is danger of the three preachers hiding the Three Persons. The trio conceal the Trinity. The ideal service is one man, and Father, Son, and Holy Ghost. No one preached with McCheyne, and his hearers said, "He always makes God look big." The Preacher should see that he does not preach *at* the text. There is a high-sounding something, an illegitimate offspring of pseudo-education, called Higher Criticism. It is a false Gospel according to human reason, and not Divine Revelation. It breeds Agnosticism, and ends in Atheism. Do not add to Scripture; do not take from Scripture. Those who trifle with the Truth ruin souls by trying to ruin Scripture. The Scripture is the Supreme speaking. His words are the Rock of Religion. Build the Sermon upon this Granite of God, and let it be as a Lighthouse flashing far its light of life upon a stormy world. There

are things that cannot be improved, however great is the advance of Civilization, namely, fresh air, pure water, wheaten bread, all provided by an Infallible God. There can be no improvement upon "The glorious Gospel of the Blessed God," for it is God's best and last provision for the salvation of mankind. It has been tested and found true. Exegesis must capitulate to Experience. Critics are nothing to Christ. A man was looking into the window of a taxidermist's shop, where, among a number of stuffed birds, there was an owl. The man said: "The owl's feathers are not right, the head is out of position, and the feet are not properly placed. I could do better than that." Just then the owl opened its eyes and winked at the man, for the bird was alive. The critic, struck dumb with shame, passed on. The critics of the Scripture and the Saviour pass on. Julian passed on! Celsus passed on! Voltaire passed on! Paine passed on! Strauss passed on! Renan passed on! "But the Word of the Lord endureth for ever. And this is the Word which by the Gospel is preached unto you." "Jesus Christ the same yesterday, and to-day, and for ever." He is Infinite and Immutable. His Gospel is the secret of the world's redemption. There will be no other. There can be no other. It is absolute and all-sufficient. Art, Literature, Wealth, Learning, all the powers of Civilization combined cannot transform the world, unless the nature of man is renewed. This is possible only through a radical regeneration of the race. This can be done. It is being done by the Gospel under the influence of the Holy Spirit. This glorious system is set forth in the

Gospel Sermon, which calls for every qualification of brain, heart, and speech in the preacher who proclaims it. The Story of Salvation is to be spoken. "Go ye into all the world and *preach* the Gospel to every creature." The Tale is to be talked. The talking should be enthusiastic and earnest. It is a message of good news, therefore it should be delivered with delight. The phlegmatic preacher is a poor preacher. The voice is invaluable as an auxiliary. There are varieties of voices, and all voices are vehicles. There was a time when minerals were conveyed on mules between the hills of Glamorgan and the Bristol Channel. The outlet being poor, the output was poor. No medium, no commerce, worth recording. With waterways and railways came coalpits and seaports. Improved transit developed treasure on mountain, and township on marsh. Facility of conveyance is a key to flourishing commerce. The principle is the same regarding sense and speech. Good talk is great triumph. An eloquent speaker is an emperor of society. Demosthenes is a Dictator, not only of Greece but of the Globe. Spurgeon, a prince of preachers, had a voice that was massive and musical as a bugle in battle. Roberts, Llwynhendy, whose fluency was like a flood in February, was ready, rapid, and royal. He was a Welsh whirlwind that swept Association assemblies in enthusiasm and ecstacy to the porch of Paradise. His fervency, fluency, and force, which lasted throughout almost the whole of the sermon, made many meetings into momentary millenniums. His memory for Scripture was marvellous. He would link together verse after verse in rapid succession. It was

said that the Coal exported from Cardiff in 1903 would form a train seven thousand miles long, and that while the brake-van was at the Bute Docks the engine would be in Patagonia. But the Roberts-train of Scripture quotations reached from Eden to the Millennium, and from there into touch with the ages of the endless Future. In eloquence, Roberts was one of the giants of his generation. The Hosannas and Hallelujahs roused by him reverberate to-day between the walls of Wales, and re-echo in the songs that are sung upon the sea of glass. Methinks that when Roberts, Llwynhendy, passed from Pulpit to Paradise, the celestial minstrels from Wales harped in the old hwyl of home, and the angels heard the "Gogoniant" of Gwalia. Let the sermon be delivered in the best style possible. Some are afraid that the Press will take the place of the Pulpit. No! The printer will never take the place of the preacher. Caxton will never supersede Paul. The bells of gold on the garment of blue will continue their chiming throughout the centuries. The golden story of the gracious Saviour will go on sounding sweetly in the glorious Gospel down to the day when the Trump of Doom shall sound, and the universal dead awake amid earthquake, conflagration, and thunder. The hearing of the Sermon, eagerly and enthusiastically, is all important. Pulpit and Pew should first and foremost realize the Divine Presence in the Service. A minister on a Saturday night had a dream. He saw himself in the pulpit preaching to the people. During the discourse a stranger entered a pew near the door. At the close of the service he vanished. When the minister enquired of the usual

occupier of the pew who the stranger was, he was told that it was Jesus of Nazareth. That was a dream. But Jesus of Nazareth, and the Father, and the Holy Spirit are really in every service. The realization of the Presence of the Godhead should be our first thought when we come together. Not Paul, not Cephas, not Apollos, but the Holy Trinity. That was a model meeting in the house of Cornelius when the people said to the preacher: "Now therefore are we all here present before God to hear all things that are commanded thee of God." There are hearers who come to hear a man and not God. A minister once acted as a deputy for a popular preacher. When he appeared in the pulpit several of the congregation rose up to leave. As they were wending their way to the door the preacher said: "We will wait till the chaff blows off." The hearer should honour God in the preacher, and the preacher should honour God in the hearer. The Presence is in Pulpit and Pew. Although the congregation and results may be small, let the Service be of the best. Arithmetic is not a standard of success. Number is nothing. An earnest Scotch minister wept bitterly as on a Sunday evening he read to his church the total of conversions for the year. It was only one, and that a boy. But that boy's name was David Livingstone. When he was converted Africa was converted. When Jesus won the woman of Samaria, He won the city of Samaria. The hearer has a great deal to do with the efficiency of the Service. While the preacher gives at his best, let the hearer receive at his best. The sermon is a tree with its branches bending to the ground with

fruit, and demands hands to pick, and baskets to fill. The faithful homily feeds the hungry soul. Only then is the Pulpit a power. It has been said that when a stranger approaches a farmhouse the dog barks, the cat spits, the geese hiss, the pigs grunt, the horses neigh, the cows bellow, the fowls cackle, and all appear annoyed and antagonistic. But when the farmer's wife appears upon the scene the dog wags his tail, the cat purs, and the fowls fall in a shower at her feet. Why are they so changed? It is because she *feeds* them. The Gospel is God's provision for hungry humanity. When men get this they give themselves. They welcome the Gospel of Grace with glee. Sometimes they shout with satisfaction. It cannot be wrong to do so, for it is done in Heaven. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth." They chant in cataracts, and tune in thunder. No sermon is successful without supplication. Prayer is power. Offer it to the Father through the Son by the Holy Ghost. That was a sublime sermon delivered by Peter on the Pentecost. It is still marching on in majesty. It is still sweeping like a whirlwind through the world. It was a splendid feat of sermonic force. It flies as an imperial eagle to-day; it flows as a rushing torrent to-day; it flames as a mountain beacon to-day. The secret of its power was not in the eloquence and earnestness of the preacher, but in the people, male and female, who prayed in the Upper Room. It was the Prayer Meeting that brought down the Holy Ghost, and it was the Holy Ghost, through

the praying and preaching, that gathered three thousand gems for the Saviour's diadem. A cannon is only dead matter, the powder and ball are only dead matter, but when the dead contents are put in the dead cannon, and the living spark is applied, then, in an instant, the powder is transformed into a flash of lightning, and the ball into a thunderbolt, which crashes into the fortification, and brings it in a shapeless heap to the ground. It is God who, in His Omnipotence,

> "Speaks with a voice that wakes the dead,
> And makes the people hear."

The Gospel is *of* God, *through* God, and *to* God. In Pulpit and Pew let nothing be acceptable but "the glorious Gospel of the blessed God." Give nothing in the Pulpit, take nothing in the Pew, but "The Old, Old Story of Jesus and His Love." In the Doré Gallery in London there is a picture, the foreground of which consists of groups of people, old and young, rich and poor, kings and beggars, all turning beseeching looks upon a far away Figure. It is the Saviour clothed in robes of dazzling whiteness, bearing the Cross, with a hand uplifted beckoning all to come to Him for rest. This is the idea of the Saviour to be presented in every sermon. It is the one lasting theme of Salvation. In the gloomiest period of the war between North and South America a delegation of Bankers asked President Lincoln if his confidence in the permanency of the Union was not beginning to be shaken, whereupon the homely President told a little story: "When I was a young man in Illinois," said he, "I boarded for a time with a deacon of the Presbyterian Church. One night I was roused

from my sleep by a rap at the door, and I heard the deacon's voice exclaiming, 'Arise, Abraham, the day of judgment is come!' I sprang from bed and rushed to the window and saw the stars falling in great showers; but looking back of them in the heavens I saw the grand old constellations with which I was so well acquainted, fixed and true in their places. Gentlemen, the world did not come to an end then, nor will the Union now." Amidst all changes the Christ remains as the one Saviour of all sinners. When constellations and even the canopy itself shall disappear, Christ will remain, glorious and gracious evermore. Let the preacher and the hearer love and live the Gospel of the Cross. That is the mutual ministry which will win the world. Soon every service will be changed into everlasting song. All Heaven will resound with the strains of the Hallelujah Chorus, and the golden crowns will be cast at the feet of the Enthroned Christ. The countless myriads of the redeemed, clothed and crowned by the Gospel of God, will, in everlasting ecstacy, sing to the honour, power, and glory of the God of the Gospel. Hark! Hark! Hear the clapping of Seraphic, Cherubic, Angelic hands! God is all in all.

CHAPTER XL.

PERIANDER'S PULPIT—GAMBLING ON GOLGOTHA.

"And for My vesture they did cast lots."—*John* xix. 24.

IMPERIAL Rome robbed the Redeemer of His robe. Ecclesiastical Rome claims to be in possession of the appropriated apparel, and exhibits the stolen garment as a sacred relic. The Holy Coat of Treves is alleged to have been the seamless coat of Christ, and to have been discovered in the Fourth Century by the Empress Helena, Mother of Constantine the Great, and by her deposited at Treves, at that time the capital of Belgic Gaul, and residence of later Roman Emperors. The garment is threadbare, and some stains upon it are reputed to be those of the Redeemer's blood. It is a loose garment, with wide sleeves, very simple in form, of coarse material, dark brown in colour, the result of age, and without seam or decoration. This tunic of Treves is not the tunic of the text. The Romish coat is not the Redeemer's coat. Like the Cross, the crown, the reed, the nails and the spear—the adjuncts of the Atonement—the "vesture" has vanished, but the Atonement remains in all its greatness, grandeur, and grace. Let us glance at the game for the garment.

I.—THE DEPRAVITY OF THE SOLDIERS.

Monte Carlo on Mount Calvary. A game of chance at the foot of Golgotha's Cross. Dice-throwing by Roman soldiers in full view of the death throes of the

Redeemer of souls. A gambling saloon under the shadow of the Great Sacrifice. "Play" in the very presence of the Propitiation. The military treated the Mediator with infamous indignity. They struck Him, spat upon Him, stripped Him, and slew Him. They stripped Him twice. The first time, in order to clothe Him in a mock monarchical mantle; the second time, in order to nail Him in nudity to the Cross. The dual disrobing was doubly diabolical. Roman soldiers were reputed to be ideal heroes. They waged many gory conflicts, and won many glorious conquests. The leonine legions, headed by their eagle standards, marched forth east, west, north, and south, triumphing in every territory. Often their conquests were crimes; their triumphs were tragedies. The domination of Rome distressed the race. But the blackest blot on its military records was the cruel conduct of her brutal soldiers towards the blessed Saviour. On Golgotha they were ghouls; the military were monsters. The Roman executioners were the tools of the Jewish ecclesiastics. Many of the most terrible tragedies in the records of religion were performed by soldiers in the service of so-called saints. The Nazarene, nude and nailed, hung maimed and bleeding upon the Cross. At the foot of the grim gibbet, in full view of their victim, the soldiers threw dice for His dress. As a rule, the environments of the expiring are made as desirable as possible. Even when the condemned is really guilty, the capital punishment is carried out in the most humane manner possible. In contrast to this, the Holy Christ was treated with horrible cruelty. The appropriation of His apparel

was appalling. Gambling is bad at the best, but on Golgotha it was double-dyed depravity. The Redeemer was robbed when in the act of dying for the world. There was an ominous outcry against the Boers because of their brutality to the wounded and dying. Not long ago society in horror shouted itself hoarse in indignation against a sottish father who stole his little girl's Bible from beneath her dying pillow in order to pawn it for drink. These deeds of depravity, though very vicious, were nothing to be compared with the cruelty of the soldiers towards Christ. It was the very essence of evil. God drew down the blinds over the windows of the world, and shrouded the tragic theft in the gloom of densest darkness. The horrified homicides confessed Christ, "Truly this was the Son of God." These words flashed forth as gleams of glory, and bridged the blackness with a rainbow of revelation. The Man is seen garbed in Godhead, while His murderers are clothed with shame. Rome was ruined by robbing the Redeemer. Nemesis avenged the Nazarene. When the brave barbarians, Attila and Genseric, left their native shores, they gave the pilot this order:—"Direct thy sail whither blows the wind of Divine vengeance." Soon they laid Rome in shapeless heaps of smoking ruins. The purloined tunic of the Nazarene proved to be worse than a poisoned tunic of Nessus to royal Rome, whose military representatives maltreated the Redeemer. The gambling for the garments of our dying Lord, foretold by the prophet one thousand years beforehand, was avenged by Providence in the ruin of Rome, thus fulfilling the fall of the murderers of the

Mediator foretold four centuries beforehand by John, the Seer of the Apocalypse. Gamblers destroy others, and are themselves doomed. They get, but do not give. They gain to lose. Gambling tends to promote idleness, dishonesty, and all vice. It is the high road to human ruin. Gambling is general. It is carried on in the exchange, in clubs, taverns, saloons, on the river, field, in the street, on sea, and in the daily press. As in the case of the Liverpool Bank frauds, there are daily developments of robbery and ruin; gamesters break wives', mothers', and sisters' hearts; strip and starve darling children; wreck happy homes, and shock society with suicides. In the wake of discs, dice, and dominoes, follow the revolver, razor, and rope. "Play" is a downward path. Gaming has its goal in Gehenna. Do not dally with depravity. A Californian stage-driver was dying, and in his delirium kept on exclaiming, "I am on the down-grade, and I can't reach the brake." So men sin, and say they cannot stop. Men in the grip of the gambling demon are being swept down the steep of sin, totally helpless and truly horrified. There was an English minister, popular and clever, who had acquired a love for gaming. Promotion led him to London, and while numbers were reading with delight his book "Lacon," poor Colton himself was sitting far into the night among swindlers. At last he was forced to abscond, and after leading a vagabond life, the minister and author perished by his own hand in France. How different is the end of the godly from the gamester. "The end of that man is peace." Godliness is gain, now and ever.

II.—THE DESTITUTION OF THE SAVIOUR.

Garments and guilt are closely associated in the history of the world. The record of clothes is largely the record of crime. Guilt occasioned the necessity of the first garments. Our first parents' "coats of skin" came with the committal of sin. Achan coveted the "goodly Babylonish garment," and was done to death under a shower of stones. Gehazi, who sinned for garments, became a life-long livid leper. Clothes and crime reached their climax in the Crucifixion of Christ. Soldiers cast lots for the seamless coat of our blessed Lord. This coat was the undergarment or vest, the tunic. It was the toga, ocellata, or byssina, properly a priest's garment, and woven of wool, made of one piece without being sewn. The sordid soldiers threw the fleecy fabric in fiendish fun from hand to hand, then "played" for its possession. Perhaps they valued it for its intrinsic worth, or for its supposed magic virtue, or in hope His friends would buy it back; or in derision, as if it were a royal robe. Very likely John would have kept it. Probably His mother made and loved it. However, the gamblers threw dice for it. There was a sacred costliness about the seamless coat. It had been wet with the water of His baptism. Little children of Salem had been cushioned in its fleecy folds when the Saviour took them up in His arms and blessed them. John had felt the Divine heart palpitating beneath it when he rested his head on our Lord's bosom. Mary of Bethany, breaking her beautiful box of scented spikenard, had made it fragrant with the aroma of the anointing. The weakened woman had tremblingly

touched its healing hem, and from His virtue received vigour in her feeble frame. The dew had glistened on it when He spent nights on the mountain in prayer. It had been crimsoned with His blood in the Garden of Gethsemane. This was the sacred robe of which He was stripped and robbed. He it is who clothes the lovely lily in greater glory than Solomon in all his splendour. He clothes beasts and birds in their fur and feather. He garbs the forest in foliage. He decks the fields with flowers. He studs the sky with stars. He robes the rose in its raiment of red. He restored the Gadarene demoniac to reason, raiment, and rest. He arrayed the Prodigal Son in the "best robe." He clothed Himself in humble manhood in order that He might be one of us. His blood washed brighter than snow the glistening garments of the countless throng before the throne. He removes our filthy rags, and clothes us in His own seamless robe of spotless righteousness. This will be waterproof in the Jordan, and fireproof in the Judgment. He was stripped that we might be clothed. His nakedness is our adornment; His poverty is our plenty; His death is our life. He suffered death in all its degradation and disaster. He paid our debt in full. His love to us cost Him His life. Sin slew the Saviour. It robbed Him, not only of His robe, but of His life. When Mark Antony showed to the citizens of Rome, in the presence of the corpse of the murdered Cæsar, the dagger-torn mantle of the assassinated Emperor, the citizens mourned aloud. Mark Antony said:—

> "Kind souls, what, weep you when you but behold
> Our Cæsar's vesture wounded? Look you here,
> Here is himself, marred, as you see, with traitors."

Let us look from the stolen vesture on Calvary to the suffering Victim on the Cross. When Casca, Brutus, and Cassius stabbed Cæsar their daggers struck down a man; but when sin crucified Christ it slew the God-Man. The coronation of King Edward VII. was a splendid scene of matchless magnificence. Rarest diamonds and richest draperies combined to clothe with splendour the regal event. How different was the mock coronation of the Mediator Monarch of mankind: His throne, the Cross; His enthronement, execution; His crown, thorns; His sceptre, a reed; His anointing, spit; His purple, blood; His banquet, vinegar; His courtiers, two thieves; His homage, mockery; His illuminations, night at noon; His tribute, robbery of His raiment. His sufferings were for sinners. He was stripped of every joy to secure our jubilee. He was robbed that we might be robed. His nakedness was part of the purchase price paid for the wonderful wardrobe from which He has clothed Himself, and will clothe His saints in garments gleaming with the glory of God.

III.—THE DECLARATION OF THE SCRIPTURES.

God is greater than grammar. The text is in the past tense. Yet the event recorded in it as having already transpired did not occur until a thousand years afterwards. The Saviour Himself is the speaker. He is the I Am. To Him existence is an eternal present—unbeginning and unending. "Before Abraham was I am"—not I *was*, but "I *am*." "I am the First and the Last"—not "I *was* the First, and *will* be the Last,"

but "I *am*." He has no past or future; all is an eternal present to Him. The tense of the text is strange, but correct. To the fore-knowledge of the God-Man the gambling on Golgotha had taken place before it actually occurred. There is no mistake. The changes of time do not affect Him. The past had its men, the present has its men, and the future will have its men. But the Man Christ Jesus is the contemporary of all men through all time. "Jesus Christ, the same yesterday, and to-day, and for ever." It is said that Handel, the monarch of musicians, often violated the rules of melody in his musical compositions. He did not do it in ignorance. His great genius could not sufficiently express itself within ordinary laws, so he was a law unto Himself. Christ had His own laws of language. To us the unseen is the unknown; the future is wrapped in impenetrable gloom. Revelation radiates it with noonday light. The Redeemer is revelation; the Saviour is the source and subject of the Scriptures. He is revealed in the Scriptures far more distinctly than the majestic summits of the Alps in the crystal waters of Geneva on a calm day. The Bible is God's Book by God's Son. Its writers were simply the amanuenses of the Divine Author. He dictated, they revealed.

In the Old Testament we have the anticipated Christ; in the New Testament we have the actual Christ. Both are one and the same Saviour. He is the Truth, and speaks the truth. His forecasts are the expressions of His foreknowledge. Men may see the beginning of a thing from the end of a thing. Christ

saw the end of all things before the beginning of all things. An artist cannot paint the portrait of a person before he is born. It is while men live that their likenesses are taken. Christ delineated Himself in detail centuries before He came into the world. The portraits of Williams of Pantycelyn, the Watts of Wales, are painted from memory. Being portraits painted from the imagination, they are generally unsatisfactory and unacceptable to the public. But the historical Christ is the exact counterpart of the predicted Christ. The Man of Nazareth is the Son of God, the Saviour of the world. There is in Rome an elegant fresco by Guido. It covers a lofty ceiling. The owner of the palace has placed a broad mirror near the floor. You may sit down before it as at a table, and at your leisure look into the mirror and enjoy the fresco that is above you. So God has brought otherwise inaccessible eternal truth to our world through Jesus Christ. In Him we may behold the glory and grace of God. The Saviour speaks in the Scriptures. The Father commends and corroborates the Christ. "This is My beloved Son, in whom I am well pleased; hear ye Him." According to one of the most beautiful legends of the middle ages, Saint Cecilia broke to pieces her musical instruments on the day when she heard the distant choir of the angels. The Saviour, now transfigured and triumphant upon His throne, speaks in accents of sweet persuasive tenderness, "Buy of Me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Listen to Him, love Him, laud Him; then thou shalt live with Him, arrayed

in robes of spotless splendour, bright as heaven, and lasting as eternity.

"Hark, the sound of holy voices, chanting at the crystal sea,
Alleluia! Alleluia! Alleluia! Lord to Thee;
Multitude which none can number, like the stars, in glory stands
Clothed in white apparel, holding palms of victory in their hands."

CHAPTER XLI.

Periander's Pulpit—The Communion Choir.

"And when they had sung an hymn, they went out into the Mount of Olives."—*Matt.* xxvi. 30.

I.—IT WAS SPECIALLY RELATED TO CHRIST.

I.—JESUS Singing.

The history of the Saviour began with melody. His birth was accompanied by a marvellous outburst of song. The Beatitude of Elizabeth; the Magnificat of Mary; the Benedicite of Zecharias; the Gloria in Excelsis of the Angels; and the Nunc Dimittis of Simeon. That singing was by others of Him. But in the Communion Choir He sings Himself. How delightful to have heard Him! It was sweet to Longfellow's Village Blacksmith to hear his daughter's voice singing in the village choir, reminding him of her mother's voice singing in Paradise. We should like to have heard royal David, "the sweet singer of Israel," chanting the twenty-third Psalm. How entranced must John have

been when he heard the music of the golden harps, and the tuneful thunderings of the White Host before the Throne! It would have been a millennial moment to have listened to Jesus singing in the Communion Choir. Methinks that when He sang the hymn there was silence in Heaven. Perhaps the Celestial Choir ceased its music in order to hearken to the singing Saviour.

2.—Jesus singing Chorally.

He was a singer before He came into the world.

"He will rejoice over thee with singing." He was the Soloist of Salvation. His singing was strikingly singular. He sang *by* Himself, *of* Himself, *to* Himself. He was musician, theme, and audience—all in one. But in the text, He is a *Chorister* in the Choir. He sings *with* others. An exception in His history. In worship, He was almost always alone. He prayed alone. He was alone in His birth. The angels sang at His nativity; they did not sing when Cæsar was born. He was alone in His death. Both at the beginning and the ending of His earthly career, nature reversed her order. When He was born, night became noon; and when He died, noon became night. Nothing of that sort marked the ingress or egress of any monarch. The Pharaohs and the Napoleons came and went without even a glow-worm being kindled or extinguished to honour them. But light radiated Bethlehem; darkness shrouded Calvary. Nature did homage to Jesus. He was alone in personality, "The Only-Begotten Son." In the Communion Choir the Supreme Christ is the Sociable Christ, He sings with others. He is one of us.

"Emmanuel, God with us." He identifies Himself with His people. His association with us makes us acceptable. The father of Professor Herkomer, when feeble and far advanced in years, continued to mould in clay. Every night, after the sire had retired to rest the son would improve the work done by the veteran in the day. Each morning the old man, looking at the model, would exclaim, "I still retain my skill." However much we may excel in Christian worship and work, all is through the skill and sympathy of the Saviour.

3.—Jesus Leading the Choir.

There are singers who cannot lead, and leaders who cannot sing. Jesus is best in both. He who was President of the Supper, was Precentor of the singing. His principalship is inevitable always, by reason of His pre-eminence. He is the one in every company. Even when associated, He is apart. He is never farther from others than when with others. Between Him and all others there is an infinite chasm that can never be bridged. When "with us," He is "God with us." This indicates His sublime singularity—His supernatural supremacy. Really and rightly, therefore, He was the Master Musician in the Communion Choir. He was Leading Chorister. There have been historical choir leaders. For instance, the Celestial Choir, led by Gabriel; the Red Sea Choir, led by Miriam; the Crystal Palace Choir, led by Caradog. But the Communion Choir is the crown of all. A choir constituted of Patti, Neilson, Melba, Reeves, Santley, and others similar, with Handel at the organ, would be glorious. Yet it would be nothing compared with the Communion

Choir led by the Christ. The singing was the chanting of the centuries. The Choir sang only once. Only once was possible. That once is immortal. The little maid in Naaman's household delivered only one message, but it is immortal. The maid's message is a gospel of the ages. The publican offered only one prayer, but it is immortal. His petition has been the "Let us pray" to untold millions of prodigals. The poor widow gave only one farthing, but it is immortal. It has enriched the coffers of the Church with untold treasure. The hymn of the Communion Choir is echoed in the eternal harmonies of heaven.

II.—IT WAS SPECIALLY RELATED TO THE CHURCH.

1.—Its Retrospective Aspect.

The hymn of the Communion Choir was the Doxology of Judaism. It closed the Old Testament. It was the finale of all Mosaic music. There had been a grand succession of singing. Now, all the tunes of tent, tabernacle and temple, are ended by the Song of the Supper. The Hallel is absorbed in the Hallelujah. Instead of a nation singing, the world is singing.

2.—Its Prospective Aspect.

The Communion Choir sang only once, but it sang *first*. It leads the choirs of Christendom. There has been wonderful singing since in sanctuaries, homes, dens, caves, prisons, at the stake, and in the valley of death. The Communion Chant was the chorus confluence of two streams of song—"the song of Moses, and the song of the Lamb." The twelve singers in the Song of the Supper are the front rank of the countless myriads who sing the "Alleluia" anthem in Heaven.

III.—IT WAS SPECIALLY RELATED TO THE CROSS.

1.—It *preceded* the Cross.

It is the only Choir of the Christian Church that sang *before* the crucifixion. All others *follow* it. Its song was *anticipative* of salvation. It is like the music of the unseen Highland regiment *coming* to relieve the siege of Lucknow.

2.—It *prepared* for the Cross.

Music is inspiration. It is recreative and refreshing. Singing is strength, it develops the nobler qualities of manhood. Singing arouses the heroic in humanity, and makes the soul strong to suffer and to serve. The regimental band stirs the soldiers to daring as they march to battle. Luther armed his followers with invincible courage by urging them to sing when fighting the Papacy. Doubtless, the singing at the close of the Communion imparted strength and consolation to Christ and the Apostles before going to Calvary. Singing qualified for suffering.

3.—It is *perpetuated* by the Cross.

Wherever the Cross is known, the Communion Choir is known. Contact with Christ elevates to publicity and crowns with glory. The Gloria of the Choir is ever heard in the Gospel of the Cross. Choir and Cross are one. The Leader of the Choir is the Sacrifice of the Cross. The members of the Choir are the Witnesses of the Cross. The singing of the Choir is the Music of the Cross. The Choir is singing in all the choirs of the Church to-day. It will continue to sing in the Celestial Coronation Choir of the Universal Church in Heaven. It will be *after* suffering, and *during* Supper. No going out. Amen.

CHAPTER XLII.

PERIANDER'S PULPIT—THE CHILDREN'S CHRIST.

Mark x. 13–16.

I.—THAT CHRIST ENCOURAGED THE CARETAKERS OF CHILDREN.

"AND they brought young children to Him, that He should touch them."

The caretakers are anonymous. Unknown workers for God. Probably they were mothers. They belong to the grand class of ideal mothers, such as Jochebed, Hannah, Mary and Eunice. They cared for the character of childhood. "The mother is the father of the man." There is philosophy in this paradox. Generally, the mother is the architect of moral manhood.

The mothers in the text are encouraged by Christ.

1.—Because they interested themselves in the Earliest Stage of Manhood—"young children." They aimed at the complete consecration of manhood. The whole life to be religious.

2.—Because they helped in the most Necessary Duty of Manhood.

"They brought young children to Him."

Personal contact with Christ. "Come unto Me." The mothers did for their darlings what they most required, but could not do for themselves—brought them to, associated them with Christ.

3.—Because they sought the Greatest Blessing for Manhood—"that He should touch them."

A symbol of Salvation. There are historical "touches" in the Gospels. Christ touched men; men touched Christ. It was a sign of His favour, and of their faith. It implies the ministry of mediums. They are channels for conveying. Bodily senses are means of communication between the Saviour and the soul. Pipes carry water from the reservoir; coupling chains attach the engine to the train; so, on the same principle, the five senses are means of contact between the soul and Christ. Contact with Christ—the touch was transformation—it made the sinner a saint. In Christ, heaven and humanity are on touching terms. The command on the field of battle to "close up the ranks" brings each soldier into touch with others, and that mutual touch takes away all nervousness, and makes all brave as lions. Contact with Christ is change, courage, consolation, and conquest. Touch is triumph.

II.—THAT CHRIST CONDEMNED THE OPPONENTS OF CHILDREN.

"And His disciples rebuked those that brought them. And when Jesus saw it, He was much displeased."

1.—Characteristic Fault.

The disciples were habitual in interfering with those who came to Christ. They were astonished that He talked with the Woman of Samaria. They besought Him to dismiss the Woman of Canaan. They "rebuked" not only those who came to Christ, but even Christ Himself. The Church of Christ is not so sympathetic as the Christ of the Church. There have been

historical oppositions in the Church. Preaching to the Gentiles was opposed; the Reformation was opposed; Sunday Schools were opposed; Foreign Missions were opposed.

2.—Ignorant Interference.

It was officious, harsh, and unauthoritative. It arose from several causes.

(1.) Misconception of the Dignity of Christ. They thought Him to be above dealing with children. But He was the Friend of little children. He had been a child Himself. He observed children in their play. He wrought miracles for children. He encouraged the praise of children.

(2.) Misconception of the Ability of children. They can receive religion; they can act religion. The sayings and doings of children are wonderful. They have been saved, and have saved others.

(3.) Misconception of the Duty of the Church. The disciples went *before* Christ; Christians must *follow* Jesus. No one has the right, or the ability, to go between the Saviour and sinners. Diogenes the Cynic said to Alexander the Emperor, who stood between him and the sun, "Get out of my light." "Jesus only." "Come unto Me." "Sir, we would see Jesus."

(4.) Misconception of the Great Law of Invitation. The Gospel calls *all*—men, women, and children. The call must not be limited. None to be boycotted. No one too young, too poor, too old,

too ignorant, too sinful. The door of Mercy is as wide open as the domain of human existence.

3.—Association with Enemies.

No foes actually present, but the "rebuke," virtually, associated the disciples with the opponents of Christ. The foes of Jesus were constantly interfering with His work. They clothed an insinuation in the words, "He receiveth sinners." They often "murmured," and found fault when he dealt with men. The friends of Christ must not co-operate with the foes of Christ. Do not be obstacles. Interference ends in persecution. Clear the way. Help others to Jesus. "He brought Him to Jesus." To save others will be to "shine as stars for ever." Be co-workers with Christ.

III.—CHRIST RECEIVED THE CHILDREN THEMSELVES.

1.—What He Felt—"He was much displeased."

He was very angry. Why? Because Christians opposed; because children were opposed; because mothers were opposed; because religion was opposed.

2.—What He Said—"Suffer little children to come unto Me," etc.

Children may enter the Church; children may enter heaven. The childlike may win the crown. Be humble, innocent, loving, trustful. Let self be small. The saint is nothing; the Saviour is all in all. "Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein." Humility leads to honour. The way to the great Temple of Honour in Rome, was through the little Temple of Humility. It is so in the Gospel. Out of

self—in the Saviour. Self-surrender, then salvation. All the crowns in Glory are cast at the feet of Jesus. The redeemed sing, "Not unto us, but unto Thee be the glory."

3.—What He Did.

(1.) A Parental Act—"He took them up in His arms."

It was a singularly suggestive deed. "And He took them"—possession—owned them. "And He took them up"—elevation—exaltation. "And He took them up in His arms"—Hugged them to His heart. It was support, sympathy, salvation. "Safe in the arms of Jesus." "When my father and my mother forsake me, then the Lord will take me up." Think of the Fatherhood, Motherhood, and Brotherhood of the Godhead in Christ.

(2.) A Symbolical Act—"Put His hands upon them." It was a sign of giving. Hands are the executive power. Christ is the Great Giver. His hands transmit the treasures of Grace to all

(3.) A Divine Act—"And blessed them."

The best for children—the blessing of Christ. It makes God their Father, Christ their Brother, Angels their Servants, and Heaven their Home. "Behold me and the children which Thou gavest me, not one is lost." Not lost in life, not lost in death. The late Dr. Duncan, of Edinburgh, was once talking to a brother minister who had suffered a succession of painful bereavements. "How utter the separation that death

makes," exclaimed this friend, "one moment here, another out in the mystery." Hereupon the Dr. commented, "Division—no, no; upstairs and downstairs are not so far apart." "In My Father's house," said the Lord Jesus, "are many mansions." The little ones are safely housed "at Home with the Lord.

CYMRIC CHIMES.

IT is sweet while in the desert,
  Now and then to see the land
Given to me by my Saviour
  There to live at His right hand.
Although tempted by earth's pleasures
  To ignore the vision bright,
I will seek the better country,
  Live by faith, and not by sight.

Echoes of the song eternal,
  Glimpses of my happy home,
Fill my soul with sweetest pleasures,
  Aid me stay, and not to roam.
Why should I let dangers haunt me ?
  Why let foes impede my way ?
I will seek the better country,
  Where doth reign eternal day.

Over death's dark, stormy river,
  I can see the land so fair,
I can hear the angels harping,
  And the saints all singing there.
All my sorrows soon shall vanish,
  And the Jordan open wide,
Here I'll sing with joy the anthem,
  Till I reach the other side.

DAVID WILLIAMS, Peterstone, The Vale, Glam.
Trans. Periander.

RIDE victorious, blessed Jesus,
Gird Thy sword upon Thy thigh,
The wide earth cannot withstand Thee,
Nor dare hell to Thee draw nigh;
Thy great Name is so transcendent
That Thy foes flee far away;
Through creation spreads Thy terror,
Therefore, come without delay.

To me now there sounds distinctly
Sweetest music from above;
Myriads praising for deliv'rance;
Freemen of redeeming love;
Spotless white are all their garments,
In their hands triumphant palms,
Christ their theme, their home in glory,
All unite in gladsome psalms.

I will from henceforth be joyful
That the Jubilee draws nigh,
When Christ will fulfil each promise
Given by Him from on high;
Thousands, millions, hosts unnumbered,
Shall from earth's remotest bounds
Enter Salem, all-victorious,
In the Day the Trumpet sounds.

WILLIAMS, Pontycelyn.
Trans. Periander.

274.29
J65 Johns, B.D.

The Welsh church

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